

(E) It would be a persecuting power especially one that wears out the Saints of the Most High God, all the while it claims to promote peace [Daniel 7:21,25, 8:25; Revelation 17:6,14]

The Roman Catholic Church has within its teachings a most terrible and unrelenting doctrine against whomever it deems “heretic”. It is thus stated briefly [in Latin]:

“...C. XLVII. Non sunt homicidae qui adversus excommunicatos zelo matris ecclesiae armantur

Item Urbanus II. Godifredo, Lucano Episcopo 607.

Excommunicatorum interfectoribus (prout 608 in ordine Romanae ecclesiae didicisti 609a) secundum intentionem 610* modum congruae satisfactionis iniunge. Non 611 enim eos homicidas arbitramur 612, quos, aduersus excommunicatos zelo catholicae matris 613 ardentes, aliquos 614 eorum trucidasse contingit 615b. Ne 616 tamen eiusdem ecclesiae matris disciplina deseratur 617, tenore 618c, quem diximus, penitenciam eis indicito congruentem, qua diuinae simplicitatis oculos aduersus se complacare ualeant 619, si forte quid duplicitatis pro humana fragilitate in eodem flagicio incurrerint 620. ...”

“... C. XLVIII. Pax ecclesiae mesticiam consulatur perditorum.

Item Augustinus [epistola L.] ad Bonifatium 621a.

Quis enim nostrum 622* uelit aliquem inimicorum 623b non solum perire, uerum etiam aliquid perdere? Sed si aliter non meruit habere pacem domus Dauid, nisi Absolon, filius eius, in bello, quod gerebat contra patrem, fuisset exstinctus, quamuis magna cura mandauerit 624c suis, ut eum, quantum possent, uiuum saluumque serarent, et 625d esset cui paternus affectus penitenti ignosceret 626, quid ei resistit 627, nisi perditum flere, et sui regni pace acquisita suam mesticiam consolari?

Gratian. Si ergo uiri sancti et publicae potestates bella gerentes non fuerunt transgressores illius mandati: Non occides, “ quamuis quosque flagitiosos digna morte perimerent; si miles suae potestati obediens non est reus homicidii, si eius inperio quemlibet flagitiosum interfecerit; si homicidas, et uenenarios punire non est effusio sanguinis, sed legum ministerium; si pax ecclesiae mesticiam consolatur perditorum; si illi, qui zelo catholicae matris accensi excommunicatos interficiunt, homicidae non iudicantur: patet, quod malos non solum flagellari, sed etiam interfici licet. {sign-“double s”} . I. Sed queritur, si contingat aliquos malos puniri ab his, qui non habent legitimam potestatem, an sint rei effusi sanguinis hii, per quos puniuntur?

De his ita scribit Ambrosius [lib. II. De Cain et Abel, cap. 4.]628: ...”

C. XLIX. Aliquando puniuntur peccata per populos diuino iussu excitatos.

Remittuntur peccata per Dei uerbum, cuius Leuites interpres et quidam 629 executor est. Remittuntur 630a per offitium sacerdotis sacramque ministerium. Puniuntur quoque peccata 631b per homines, sicut per iudices, qui potestate ad tempus utuntur. {sign-“double s”} I. 632C Puniuntur peccata etiam per populos, sicut legimus, quia sepe ab alienigenis, Dei iussu excitatis propter diuinæ maiestatis offensam, subactus 633 est populus Iudeorum.

Gratian. Hinc notandum est, quod aliquando punit Deus peccata per nescientes, aliquando per scientes. Per nescientes peccata punit, sicut per Sennacherib 634, et per 635 Nabuchodonosor, et per Antiochum 636, et per principes Romanorum, et per nonnullos reges gentilium populum Israeliticum delinquentem afflxit aliquando, aliquando captiuauit. {sign-“double s”} I. Unde ipse 637 Dominus ait per Prophetam 638: Virga furoris mei Assur: ipse autem non cognouit. “ Assur erat uirga furoris Domini, quia per eum innumeratas gentes diuina iustica flagellare disposuit. Ipse uero non cognouit, quia in superbiam elatus uictoram, quam assecutus fuerat, non diuinae potenciae, sed suis uiribus attribuit. Unde contra eius superbiam Dominus loquitur, dicens 639: ” Numquid serra gloriabitur contra

eum, qui secat in ea? aut numquid exaltabitur securis contra eum, qui cedit in ea? " Quibus similitudinibus satis perspicue ostenditur, quod sicut serra et securis nec secare, nec ceder ligna possunt, nisi ab alio regantur, ac ideo contra regentem 640d se superbire non debent: sic illi, per quos Deus punit, absque nutu diuinae dispositionis nichil agere valent, ac ideo contra se regentem superbire non licet eis.

{sign-“double s”} 2. Tales in eo, quod puniunt, Deo seruire dicuntur; in eo autem, quod ignorantes se esse ministros irae Dei inopia uanitate superbunt, mercedem seruitutis suae a Dea non nisi temporalem inueniunt, penam uero superbiae suae non effugiunt. Unde, cum diceret ad Prophetam de Nabuchodonosor Dominus: " Quid 641 dabo ei pro labore, quo seruiuit michi apud Tirum? " statim subiunxit: Da, "642 hoc est datam sibi pronuncia, " Egyptum et Ethiopiam. " Cum autem in corde suo superbis postea diceret 643: " Nonne hec est Babylon, quam ego condidi in robore regni mei? Etc. " statim inmutauit Deus rationabilem mentem eius, et induit eum bestialitate ferina, ut ab hominibus fugiens cum bestiis uiueret. {sign-“double s”} 3. Per Antiochum 644 quoque, cum ydolatriam 645c Iudaicae plebis Dominus puniret, et pacem, quam ex lege Dei abiecta 646, et ex sacris nationum assumptis querebant 647, illis 648 in perniciem uerteret, quia Dei dispositionem ignorans suae facultati deuastationem illius plebis attribut, inprecatur in eum Propheta 649, dicens: " Effunde iram tuam in gentes, que te non nouerunt, et in regna, que nomen tuum non inuocauerunt, ne forte dicant in gentibus: ubi est Deus eorum? " {sign-“double s”} 4. Similiter, cum per Romanos peccatum mortis Christi Deus punire decreuisset, urbis 650 excidium et Iudaicae plebis miseram captiuitatem suis uiribus asscribere ceperunt, unde contra eos Propheta inprecatur, dicens 651: " Leua manus tuas in superbias eorum, qui te oderunt, " et qui multa maligne operati monumenta suae uictoriae posuerunt in medio atrio tuo. {sign-“double s”} 5. Per scientes peccata puniuntur, sicut 652f per filios Israel uoluit peccata punire Amorrheorum 653, et Chananeorum et aliarum 654 gentium, quarum terram Israelitis possidendam dedit, quibus etiam precepit 655, ut nemini eorum parcerent, sed omnes morti traderent. Quod propter peccata eorum illis contigisse ex uerbis Domini appareat, qui, cum diceret ad Abraham: " Semini 656 tuo dabo terram hanc, " ueluti quereret, quare non modo das eam michi? audiuist: " Nondum enim sunt peccata Amorrheorum consummata. " Que tunc intelliguntur fuisse consummata, cum populus ille, de Egyptiaca seruitute liberatus, terram eorum, sicut Abrahae promissum fuerat, in hereditatem

accepit. {sign-“double s”} 6. Cum ergo sic diuino iussu ad puniendum peccata populi excitantur, sicut populus ille Iudaicus est excitatus ad occupandam terram promissionis, et ad delendas gentes peccatrices, sine cupla noxiis sanguis effunditur, et que ab eis male possidentur in ius et dominium rite transeunt bonorum. {sign-“double s”} 7. Cum uero occulto instinctu aliqui mouentur ad persequendum 657g malos, sicut Sennacherib, et ceteri, qui populum delinquentem persecuti sunt, licet occulto instinctu operante illorum meritis incitentur ad persequendum, tamen, quia prava intentione non peccata delinquentium punire, sed illorum bona rapere uel 658 suae dicioni subicere querunt, non sunt inmunes a crimine. De quibus etiam notandum est, quod aliquando excitantur ad puniendum peccata bonorum, ut tandem per bonos correctos 659 ipsi quoque puniantur, sicut in libro Iudicum legitur 660 de Iabin, rege Chananeorum, et de Madianitis, quod propter ydolatriam 661h populi suscitauit eos Deus 662, ut Israelem 663i affligerent, et terram eorum occuparent. Cum autem populus Dei sub manibus eorum diutius afflictus peccatum suum recognosceret, et per penitencium Deum sibi placaret, ex 664k Dei precepto et 665 Barach, comitatus Delboram 666 prophetissam, uxorem Lapidoth, Iabin, regem Chananeorum, et Sysaram 667l ducem exercitus sui, contriuit, et Gedeon et 668m Zebee et Salmana, reges Madianitarum, et Oreb et Zeb, duces eorum, morti tradidit. {sign-“double s”} 8. Apparet ergo, quod aliquando per legitimam potestatem gerentes, aliquando per populos diuino iussu excitatos, mali pro peccatis suis non solum flagellantur, sed etiam rite perduntur. Nec est contrarium illud Augustini, quod ad Marcellinum pro circumcellionibus supplicans rogabat, ut uerberibus eos coherceret, non morte perderet. Quamuis 669 enim supplicando spatum uitae eis reseruari 670 poposcit, non tamen legum seueritatem, qua tales morte plectuntur, non obseruandam docuit.”

“...They are not to be accounted murderers who, zealous for the mother church, have killed excommunicated persons. ...”
[“The Decretum of Gratian Part 2 Case 23 Question 5 chapter 47-48”; Decreti Secunda Pars Causa XXIII. Quest. V. c. 47-49; [47,48 specifically; section 49 given in 'defense' of these actions/reasons] -

http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/lpd_6029936_001/pages/lpd_6029936_001_00000531.html?toggle=image&menu=maximize&top=&left= AND
<http://www.columbia.edu/cu/lweb/digital/collections/cul/texts/l>

dpd_6029936_001/pages/ldpd_6029936_001_00000532.html?toggle=image&menu=maximize&top=&left=

Here is what the Roman Catholic Catechism [CCC], [Thomas Aquinas] Summa Theologica, and Roman Catholic Encyclopedia, [current] Roman Catholic Canon Law [and commentators], History, Popes, Papal Bulls, Cardinals, Bishops, etc., say on the subject:

[CCC] " ...

ARTICLE 6 MORAL CONSCIENCE

IV. ERRONEOUS JUDGMENT

1792 Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct. ..." [Roman Catholic Catechism; Erroneous Judgment] -
http://www.vatican.va/archive/ENG0015/_P62.HTM

[CCC] " ...

II. THE DEFINITION OF SIN

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as "an utterance, a deed, or a desire contrary to the eternal law."¹²¹ ..." [Roman Catholic Catechism; Definition of Sin] -
http://www.vatican.va/archive/ENG0015/_P6A.HTM

The Roman Catholic Church just previously defined what being in "**right conscience**" was in regards to "**moral conduct**"... and it includes accepting her "**authority and her teaching**". To not accept,

or to reject her "**authority and her teaching**" is then a blatant violation [according to this system] of "**right conscience**" in "**moral conduct**", being a "**desire contrary to the eternal law**" [to be seen in more depth further in], injuring "**human solidarity**" [**common good**] and therefore is "**sin**" as defined by the Roman Catholic theological position which defines all things regarding "**faith and morals**". By that definition then, any and all persons who are then continually and knowingly [**obstinate ill will**] in an open state of "**denial**" and/or "**rejection**" of the "**faith**" [Roman Catholicism] or in open knowing "**denial**" and/or "**rejection**" of the official doctrinal position given by Roman Pontiffs [popes] and/or Official Councils, is then for those persons to be in "**mortal sin**".

[CCC] " ...

IV. THE GRAVITY OF SIN: MORTAL AND VENIAL SIN

1857 For a sin to be mortal, three conditions must together be met: "Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent."^{131 ...} [Roman Catholic Catechism; Mortal Sin] - <http://www.vatican.va/archive/catechism/p3s1c1a8.htm>

"... The gravity of the matter is judged from the teaching of Scripture, the definitions of councils and popes, and also from reason. ..." [Roman Catholic Online Encyclopedia; Sin] - http://www.vatican.va/archive/ENG0015/_P6C.HTM

We then see at this point that "**grave matter**" [and "**gravity of the matter**"] on "**faith and morals**" is also judged by the "**definitions of councils and popes**" of the Roman Catholic Church. So when one is obstinately and voluntarily in clear, full, open and conscious denial of the Roman Catholic Churches official doctrinal position, and unwilling under any circumstance to alter their decision/position, "**she**" may then condemn at will by those very "**definitions of councils and popes**". According to the Roman Catholic Church [as it has in the past, to excommunicate, bring under interdict, consign, or worse] is then without recourse, so that "**she**" may then use "**force**" [whatever it deems fit or necessary] to correct/reclaim or even destroy/eliminate "**heretics**" [for these who deny Roman Catholic

teaching are then considered in "**erroneous judgment**" in regard to "**faith and morals**", and being "**reprobate**", "**wicked**" and "**evil**", openly and defiantly committing "**mortal sin**", supposedly endangering not only themselves [like someone classified as a rabid "**beast**"], but also an evil danger to the faith/faithful of the Roman Catholic Church and the "**common good**" [as defined by themselves, "**injures human solidarity**"]...and should the person[s] not "**repent**" or "**recant**" properly then they are considered hopeless and forever lost, an immediate and overt danger to themselves, to society and any others who may come into contact with them and so they may be freely handed over for "**justice**" or to be warred against by whatever means necessary according to law [falls under the Roman Catholic Church's definition and category of "**just war**" [a holy "**crusade**"]]; no longer seeking the heretics [RCC def.] conversion, but rather their swift and total elimination]].

So we now see that the Roman Catholic Church in her dogmas teaches that to "**knowingly**" and "**voluntarily**" reject the official doctrinal teaching of the "**Pope**" is to automatically reject the LAW of GOD, being the eternal "**Divine Law**", because it is taught of the "**Pope**" that, "... Furthermore, he is, so to say, the living law, for **he is considered as having all law in the treasury of his heart** ("in **scrinio pectoris**"; Boniface VIII. c. i, "De Constit." in VI). ..." [Roman Catholic Online Encyclopedia; Canon Law, The Living Law] - <http://www.newadvent.org/cathen/09056a.htm#III> which is then to commit [according to their definition] a "**mortal sin**", thus being in "**erroneous judgment**" in the "**grave matters**" of "**faith and morals**", and is therefore subject to whatever penalty/judgment is given.

So, by this, it is therefore claimed to be theirs [**"Pope" and the "Church" [RCC]**] to condemn when deemed fit:

"... Moreover, the **powers conferred** in these regards **are plenary**. ... **nothing is withheld**. ... They **do not need the antecedent approval of any other tribunal**. ... It is **theirs to judge offences against the laws, to impose and to remit penalties**. ... Further, since the Church is the kingdom of the truth, so that an essential note **in all her members is the act of**

submission by which they accept the doctrine of Christ in its entirety, supreme power in this kingdom carries with it a supreme magisterium — authority to declare that doctrine and to prescribe a rule of faith obligatory on all." [Roman Catholic Online Encyclopedia; The Pope] - <http://www.newadvent.org/cathen/12260a.htm>

[Yet, please allow this quote, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:" - Acts 24:14 KJV]

So, let us ask, "What does 'she' [RCC] deem must happen to those 'she' finds as **Heretics** and/or harboring what 'she' deems **Heresy**?", but before we can answer that question more fully, let us ask, "What does "she" [RCC] deem as "heresy"?"

"...Pertinacious adhesion to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. ..." [Roman Catholic Online Encyclopedia; Heresy] - http://www.newadvent.org/cathen/07256b.htm#REF_VIII

[CCC] " ... 2089 Incredulity is the neglect of revealed truth or the willful refusal to assent to it. "Heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him."¹¹ ..." [Roman Catholic Catechism; PART THREE: LIFE IN CHRIST; SECTION TWO THE TEN COMMANDMENTS; CHAPTER ONE YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND; Article 1 THE FIRST COMMANDMENT; I. "You Shall Worship the Lord Your God and Him Only Shall You Serve"; Ending Notation 11, refers to Canon 751 of Roman Catholic Canon Law] - http://www.vatican.va/archive/ENG0015/_P7C.HTM

Let us also consider the Summa Theologica of Thomas Aquinas on the subject:

"Summa Theologica: Article 3. Whether heretics ought to be tolerated? ..."

"... I answer that, **With regard to heretics** two points must be observed: one, on their own side; the other, on the side of the Church. **On their own side there is the sin**, whereby **they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death**. For **it is a much graver matter to corrupt the faith** which quickens the soul, **than to forge money**, which supports temporal life. Wherefore **if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death**. ..."

"...On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but "after the first and second admonition," as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and **furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death**. ..."

"...Yet **if heretics be altogether uprooted by death, this is not contrary to Our Lord's command** ..."

"...For this reason the Church not only admits to Penance those who return from heresy for the first time, but also safeguards their lives, and sometimes by dispensation, restores them to the ecclesiastical dignities which they may have had before, should their conversion appear to be sincere: we read of this as having frequently been done for the good of peace. But when they fall again, after having been received, this seems to prove them to be inconstant in faith, wherefore when they return again, they are admitted to Penance, **but are not delivered from the pain of death**. ..."

"...Reply to Objection 1. In God's tribunal, those who return are always received, because God is a searcher of hearts, and knows those who return in sincerity. But the Church cannot imitate God in this, for she presumes that those who relapse after being once received, are not sincere in their return; hence she does not debar them from the way of salvation, but **neither does she protect them from the sentence of death.** ..." [Summa Theologica The Summa Theologica of St. Thomas Aquinas

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APPROBATIO ORDINIS

Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L.

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MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ] -

<http://www.newadvent.org/summa/3011.htm>

Let us now keep in mind that the "**sentence of death**" can [and even must be, when "**necessary**" and able in a issue of "**grave matter**"] be given for what the Roman Catholic Church deems "**Heresy**" [as defined: "**Pertinacious adhesion to a doctrine contradictory to a point of faith clearly defined by the Church**" -- whatever "**she**" may deem this is] in the matter of "**faith and morals**".

We are about to see that the power, council and approval to do so are still in "**her**". It is not gone, nor removed, but merely in "**abeyance**"... [not at 'this time' openly practiced...but not removed.]

"ABEYANCE ...

...Def: 1 : a **lapse in succession** during which there is no person in whom a title is vested; 2 : **temporary inactivity** : suspension ..."

[Merriam-Webster's Online Dictionary; "Abeyance"] -

<http://www.merriam-webster.com/dictionary/abeyance> or

<http://www.britannica.com/bps/dictionary?query=abeyance>

So, is this "old news, old ways"?

"...Like other powers and rights, the power of rejecting heresy adapts itself in practice to circumstances of time and place, and, especially, of social and political conditions. ..."

"...The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command. ..."

"...In some particularly aggravated cases sentence of death was pronounced upon heretics..."

"...The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power. Other synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen). ..."

"...The present-day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance. ..."

"...To restrain and bring back her rebellious sons the Church uses both her own spiritual power and the secular power at her command. ..." [Roman Catholic Online Encyclopedia; Heresy] - http://www.newadvent.org/cathen/07256b.htm#REF_VIII

...for "all the punishments which require the secular arm" at "her command" have merely fallen into "abeyance" [merely a temporary cessation, until "she" can use it openly again], but have "lost nothing of its ancient severity" in this "present-day legislation against heresy"... for the Roman Catholic Church, in this practice of condemning "heretics" to "death", actually hides itself, biding its time and "...adapts itself in practice to circumstances of time and place...", until "she" may condemn to death whom "she" deems as heretics openly.

For those who need to read this again do so carefully. **LOOK!**
UNDERSTAND! These words clearly reveal that the [H]RCC may still bring about **DEATH** to a Heretic as they deem fit [when they are able], but it is yet at this time not being enforced (that is openly known of), but it is **NOT GONE, NOT DONE AWAY, NOT REMOVED!** The punishment for **HERESY** (as defined by the [H]RCC) is still **VERY REAL** (it is merely dormant and sleeping, not dead), and is only biding its time, waiting to resurface in it all of its **UNMITIGATED FURY**, for as the previous quote given says, "**...adapts itself in practice to circumstances of time and place...**" and as soon as it is needed again, as soon as it can, and wherever it can and will do so, it can be drawn upon in **FULL FORCE!** The Bible declares that it is going to happen again soon, The Second Beast makes the Image to that of the First Beast, and will be the "**sword**" in "**her**" hand:

["And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." -

Revelation 13:12 KJV]

["And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." - **Daniel 12:1 KJV**]

In the Roman Catholic Online Encyclopedia, it says:

"The question has been raised whether it be lawful for the Church, **not merely to sentence a delinquent to physical penalties, but itself to inflict these penalties**. As to this, it is **sufficient** to note that the **right of the Church to invoke the aid of the civil power to execute her sentences is expressly asserted by Boniface VIII in the Bull "Unam Sanctam"**. This declaration, even if it be not one of those portions of the Bull in which the pope is defining a point of faith, **is so clearly connected with the parts expressly stated to possess such character that it is held by theologians to be theologically certain (Palmieri, "De Romano Pontifice", thes. 21)**. The question is of theoretical, rather than of practical

importance, since civil Governments have long ceased to own the obligation of enforcing the decisions of any ecclesiastical authority. This indeed became inevitable when large sections of the population ceased to be Catholic. The state of things supposed could only exist when a whole nation was thoroughly Catholic in spirit, and the force of papal decisions was recognized by all as binding in conscience." [Roman Catholic Online Encyclopedia; The Pope] - <http://www.newadvent.org/cathen/12260a.htm>

See how that important question that "has been raised" and asked was avoided?

"...David of Augsburg (cf. Preger, "Der Traktat des David von Augsburg über die Waldenser", Munich, 1878 pp. 43 sqq.) pointed out to the inquisitor four methods of extracting open acknowledgment:

... fear of death, i.e. by giving the accused to understand that the stake awaited him if he would not confess; ...

... more or less close confinement, possibly emphasized by curtailment of food; ...

... visits of tried men, who would attempt to induce free confession through friendly persuasion; ...

... torture, which will be discussed below. ...

... Had this papal legislation been adhered to in practice, the historian of the Inquisition would have fewer difficulties to satisfy. In the beginning, torture was held to be so odious that clerics were forbidden to be present under pain of irregularity. Sometimes it had to be interrupted so as to enable the inquisitor to continue his examination, which, of course, was attended by numerous inconveniences. Therefore on 27 April, 1260, Alexander IV authorized inquisitors to absolve one another of this irregularity. Urban IV on 2 August, 1262, renewed the

permission, and this was soon interpreted as formal licence to continue the examination in the torture chamber itself. The inquisitors manuals faithfully noted and approved this usage.

The general rule ran that torture was to be resorted to only once. But this was sometimes circumvented — first, by assuming that with every new piece of evidence the rack could be utilized afresh, and secondly, by imposing fresh torments on the poor victim (often on different days), not by way of repetition, but as a continuation (non ad modum iterationis sed continuationis), as defended by Eymeric; "quia, iterari non debent [tormenta], nisi novis supervenitibus indicis, continuari non prohibentur. [Roman Catholic Online Encyclopedia; Inquisition] - <http://www.newadvent.org/cathen/08026a.htm>

[**"fewer difficulties to satisfy"**? [**"she"** openly admits that there is such a past, and stretches **"her"** mind to explain **"her"** methods satisfactorily, with **"reason"**, even in the light of all available evidence], **"numerous inconveniences"**? , **"absolve one another of this irregularity"**? [**"irregularity"** is speaking of that which is defined and written in Canon Law] ...and why **"odious"**? , obviously not because of concern for the living being tortured, maimed or about to be burned, killed, but for their own **"sanctity"**, for their own **"purity"** so that they [priests, etc] would not incur, what they term **"irregularity"**, which they later could simply **"absolve"** their own selves of, by Papal authorization, which means the Pope knew exactly what was going on. [see also, **"Ad Extirpanda"**, **"Inquisitors"** are **"commissioned by the Apostolic See"** and are **"obtained"** from the **"Apostolic See"**. In fact, the Vatican has had and even now has, one of [if not] the best intelligence gathering agencies in the world. Do I boast for **"her"**? **"She"** will boast enough on her own...] Consider also and compare those [priests, etc] with the Pharisaical Jews in JESUS' day, that would not enter into the Palace of Pilate...yet they had no compunction about handing HIM over to Pilate to be tortured and crucified, and finally when Pilate refused to have HIM crucified [though not above still beating HIM and allowing HIM to suffer pains of punishment meant for the guilty, though Pilate again and again stated that JESUS was innocent], the Jews were given the ability to Crucify HIM themselves, were present at the Crucifixion and Cross, and were given soldiers to aide in it.]

"...torture...was first authorized by Innocent IV in his Bull "Ad extirpanda" of 15 May, 1252, which was confirmed by Alexander IV on 30 November, 1259, and by Clement IV on 3 November, 1265. ..." [Roman Catholic Online Encyclopedia; Inquisition] - <http://www.newadvent.org/cathen/08026a.htm>

"**Ad Extirpanda** ...

... **A Proclamation of the Laws and Regulations** to be Followed by Magistrates and Secular Officials **against Heretics and their Accomplices and Protectors** ...

... **Innocent**, the Bishop, Servant of the Servants of God, **to his beloved sons**, the heads of state or rulers, ministers and citizens established in the states and districts of Lombardy, Riviera di Romagnola, and Marchia Tervisina, salvation and **an apostolic benediction**. ...

... **To root up from the midst of Christian people the weed of heretical wickedness**, which infests the healthy plants more than it formerly did, pouring out licentiousness through the offices of the enemy of mankind in this age the more eagerly (as we address ourselves to the sweated labor of the task assigned us) the more dangerously we overlook the manner in which this weed runs riot among the Catholic growth. Desiring, then, **that the sons of the church**, and **fervent adherents of the orthodox faith, rise up and make their stand against** the artificers of **this kind** of evildoing, we hereby bring forth to be followed by you as by the loyal defenders of the faith, with exact care, these regulations, contained serially in the following document, **for the rooting-up of the plague of heresy**. ...

... **In what we gave to your community** in apostolical **writings**, amounting to regulations that **we wrote for your legal codes, never at any time to be repealed, making war according to these regulations against all heresy**, which rears its head above this holy church, **you have gone forward without stint**. However, **I have sent a letter to my beloved sons, the Dominican priors,**

provincials and **inquisitors** into heretical wickedness in Lombardy, Marchia Tervisina and Riviera di Romagnola, **commanding each of you that you compel recalcitrant individuals** by your excommunication and countries by your interdict **to submit** (sc. to the new regulations) ...

... **We decree** that the head of state, **whatever his rank or title**, in each dominion, whether he is so situated at present, **or to be so in the future**, in Lombardy, Riviera di Romagnola, or Marchia Tervisina must unequivocally and unhesitatingly swear that he will inviolably preserve, and during his entire term of office see to it that everybody, both in his diocese or administrative domain and the lands subject to his power, **shall observe, both what is written herein, and other regulations and laws both ecclesiastical and civil, that are published against heretical wickedness**. And the oaths concerning these precisely-observed regulations and laws are to be accepted by whoever succeeds to the monarchical or gubernatorial dignity. Whoever defaults in this regard shall lose the character of head of state or governor. Heads of state and rulers so acting will lose absolutely all guarantees of non-aggression from other governments. No one is obliged to offer fealty to such persons, or ought to do so, even if, afterwards, they submit by swearing the oath. If any head of state or ruler refuses to obey, each and all, these statutes, or neglects them, besides the stigma of forswearing, and the disaster of eternal infamy, he shall undergo the penalty of seeing his country lose its borders, which penalty shall be imposed on him irrecoverably; the country will be converted to common use, because, specifically, a man forsworn and infamous, and, in effect, a protector of heretics, his faith compromised, has usurped the dignity and honor of governmental power; nor shall another head of state or ruler from anywhere replace him, or in any way, by any means, take to himself the vacated dignity or public office. ...

... At the commencement of his term of office, at the assembly of citizens convoked as is the custom, by the authority of the city or feudal domain, the head of state or ruler of the city or feudal domain **shall accuse of criminal conduct all heretics of both sexes**, no matter by what name they appear on the rolls of citizens. And he will confirm his right to the office inherited from his predecessor in this manner. And furthermore, that **no heretical man or woman may**

dwell, sojourn, or maintain a bare subsistence in the country, or any kind of jurisdiction or district belonging to it, whoever shall find the heretical man or woman shall boldly seize, with impunity, all his or their goods, and freely carry them off, to belong to the remover with full right, unless this kind of removing is restricted to persons designated by law. ...

... This head of state or ruler, by the third day of his term of office, must appoint twelve upright and Catholic men, and two notaries and two servants, or as many as may be needed, selected by the Diocesan bishop if there is one and he wishes to take part; and two Dominicans and two Franciscans selected for this work by their priors, if the region has religious houses of those orders. ...

... Those who are thus appointed may and should seize the heretical men and women and carry off their possessions and cause these to be carried off by others, and take the heretics, or cause them to be taken, into the custody of the Diocesan bishop or his surrogates, and see to it that these things are fully accomplished as well in the diocese as in its entire jurisdiction and district. ...

... The head of state, or whatever ruler stands foremost in the public esteem, must cause the heretics who have been arrested in this manner to be taken to whatever jurisdiction the Diocesan, or his surrogate, is in, or whatever district, or city, or place the Diocesan bishop wishes to take them to. ...

... The utterances of the aforementioned officials are to be faithfully accepted in every matter that regards their office, specially in the aforementioned oath; arguments tending to the contrary are not allowed, where two, three, or more of those present are such officials. ...

... Moreover, when these officials are chosen, they shall swear to execute faithfully all these laws, and to the best of their ability, to tell nothing but the truth, in all those commitments, which as they

belong to their office, they fully carry out. ...

... And both the aforesaid twelve men and their aforesaid servants and notaries, whether acting as a group, or singly, shall, in all that belongs to their office, have full command, backed by the executive and punitive power of the state. ...

... The head of state or ruler is obliged to treat as fixed and unrepealable all precepts which their office shall require them to utter, and to punish those who fail to conform to these precepts. ...

... If the said officials shall at any time receive any damage either in their persons or their goods as a result of the performance of their duties, they shall be saved harmless by means of a full restitution. ...

... Neither these officials, nor their successors, are permitted at any time to reach an agreement about what they are doing, or of what their duties consist, unless this agreement is dictated by the aforesaid Diocesan and religious orders. ...

... The term of office of these officials shall last only six months, which when they have completed, the head of state is obliged to substitute for them according to the prescribed form, an equal number of officials who shall serve the aforesaid term in the same form in the following six-month period. ...

... These officials shall receive out of the state treasury, or that of the district, when they leave them for the purpose of performing these duties, each of them 18 gold coins, which the head of state or ruler is obliged to give them or cause to be given them; if not then, before the third day after their return to the same city or district.

...

... And beyond that they shall seize one-third of the heretics' property; one-third of the fines to which the heretics shall be sentenced shall go to the lesser officials who must content

themselves with this pay. ...

... But they shall not be, in any way, required to perform any other duty or work which interferes with, or might interfere with, this duty. ...

... No legislation, passed or yet to be passed, shall have force to interfere with any of these official functions. ...

... And if one of these officials, through incompetence, sloth, preoccupation with another task, or exceeding of the limits of his authority, is removed from office by the aforesaid Diocesan bishop and religious orders, the head of state or ruler must remove him by their command or word and, according to the prescribed form, substitute another. ...

... If one of these officials, faithlessly and falsely, **exceeds the limits of his authority to give aid and comfort to persons in custody on heresy charges, besides everlasting infamy**, which, **as a protector of heretics, he shall incur, he shall be punished by the head of state or ruler according to the sentence of the aforesaid Diocesan and monastic orders of the place.** ...

... When **the Diocesan, or his surrogate, or the inquisitors commissioned by the Apostolic See**, arrive on their missions, the head of state and his vassals and other assistants **will lend aid and will faithfully perform their duty with them ... will be bound to give the aforesaid officials and their assistants counsel and help when they are trying to arrest a male or female heretic, or seize such a person's belongings, or gather evidence; or enter a house, or a manor, or a hideaway to arrest heretics, on pain of paying 25 pounds in Imperials as a penalty or fine on their former loyalty changing, in whatever manner, to dereliction; the government of a city shall pay a hundred pounds, a manorial domain fifty imperials in coin.** ...

... **Whoever shall have the audacity to arrange the escape from custody of a male or female heretic, or shall try to prevent the arrest of such a person: or shall prevent the entry of an official**

into any house, or tower, or any place to hinder arrest, or prevent the gathering of evidence concerning such persons, shall have all his goods, according to the law at Padua when Frederick was emperor there, consigned to the state in perpetuity, and the house that was barred against the official shall be levelled with the ground and its rebuilding prohibited, and the belongings found therein shall be awarded to the officials making the arrest; and if the heretics are found as a result of this prohibition or special preventive measure, the borough shall forfeit to the state two hundred pounds; localities both of the boroughs and the state fifty Imperials, unless within three days the would-be liberator or liberators of the heretics are brought before the head of state for a personal interview. ...

... Above all, the head of state or ruler must hold all male and female heretics who shall be arrested from this date, in the custody of Catholic men appointed by the Diocesan if there is one, and the above mentioned monastic orders, in a safe and secure prison set aside for them, in which only they will be held, away from thieves and violators of the secular criminal code, till their cases are decided; expenses to be paid by the state or the administrative district. ...

... If at any time a non-heretical man or woman state that heretics in custody, who have already confessed, are no heretics; or if perhaps the non-heretics demand that the aforesaid fraudulent persons should be released from life imprisonment, though they are nevertheless convicted heretics and must be acknowledged such; the persons who create this snare, accordingly to the aforesaid law shall resign all their property to the state in perpetuity. ...

... The head of state and ruler of whatever kind are especially obliged to present all male and female heretics, under whatever name they are accused, within fifteen days after their arrest, to the Diocesan or his surrogate, or to the inquisitors of heresy, to perform the examination of themselves and their heresies. ...

... Those convicted of heresy by the aforesaid Diocesan Bishop,

surrogate or inquisitors, shall be taken in shackles to the head of state or ruler or his special representative, instantly, or at least within five days, and the latter shall apply the regulations promulgated against such persons. ...

... The head of state or ruler must force all the heretics whom he has in custody, provided he does so without killing them or breaking their arms or legs, as actual robbers and murderers of souls and thieves of the sacraments of God and Christian faith, to confess their errors and accuse other heretics whom they know, and specify their motives, and those whom they have seduced, and those who have lodged them and defended them, as thieves and robbers of material goods are made to accuse their accomplices and confess the crimes they have committed. ...

... And the house, in which a male or female heretic shall be discovered, shall be levelled with the ground, never to be rebuilt; unless it is the master of the house who shall have arranged the discovery of the heretics. And if the master of the house owns other houses in the same neighborhood, all of the other houses shall in like manner be destroyed, and the goods that shall be found in the house and the others related to it shall be dispersed to the populace, and shall belong to whoever carries them off, unless the removers shall be appointed by law. Above all, the master of the house, besides incurring eternal infamy, must pay the government or locality fifty pounds Imperial in coin; if unable to pay, he shall suffer life imprisonment. The borough where the heretics are arrested or discovered shall pay the government of the state a hundred pounds; and a manor shall pay fifty, and the regions adjoining manors and states, fifty.

...

... Whoever shall be caught giving any male or female heretic counsel, help, or favor, besides the other punishments mentioned duly in their logical places in other passages of this decree, shall become infamous by that same law, and shall be admitted neither to public office, nor public affairs, nor the election of persons to these, nor may he testify in a legal

process; to that extent shall his incapacity to testify go, that he shall neither bequeath legacies to heirs nor inherit them himself. No one shall be compelled to respond to any business dealings initiated by him but he shall be so compelled by others. If he be by chance a judge, his sentence shall prove nothing, nor shall he hear any case. If he be an attorney, his defence in court will never be allowed to prevail. If he be a notary, the legal documents drawn up by him shall be utterly without validity. Those who give ear to the false doctrines of heretics shall be punished like heretics. ...

... The head of state or ruler must cause the names of all men rendered infamous by heresy, or under a statute of outlawry for it, to be written in a consistent form and manner in four books, of which one shall go to the state or local government, another to the Diocesan bishop, the third to the Dominican friars, and the fourth to the Franciscans, and the names of these persons are to be read aloud three times a year in a solemn public ceremony. ...

... The head of state or ruler must carefully investigate the sons and grandsons of heretics and those who have lodged them, defended them, and given them aid, and in the future admit them to no public affairs or public office. ...

... The head of state or ruler must send one of his aides, chosen by the Diocesan if there is one, with the aforesaid inquisitors obtained from the Apostolic See, as often as they shall wish, into the jurisdiction of the state and the district. This aide, as the aforesaid inquisitors shall have determined, will compel three men or more, reliable witnesses, or, if it seem good to them, the whole neighborhood, to testify to the aforesaid inquisitors if they have detected any heretics, or want to expose their motives, whether the heretics celebrate rites in secret gatherings, or scoff at the common life of the faithful, and their customs; or if the witnesses want to expose those the heretics have seduced, or their defenders, or those who lodge them, or those who give the heretics help. The head of state shall proceed against the accused according to the laws of the Emperor Frederick when he governed Padua. ...

... The head of state or ruler must, within ten days after the accusation, complete the following tasks: the destruction of the houses, the imposition of the fines, the consigning and dividing-up of the valuables that have been found or seized, all of which have already been described in this decree. He must obtain all fines in coin within three months, and divide them up in the manner to be set forth hereafter, and convict of crime those who cannot pay, and hold them in prison until they can. However, he shall be subject to investigation for all and each of these things, as it shall be described hereunder, and moreover he must designate one of the assistants, chosen by the Diocesan bishop or his surrogate and the aforesaid inquisitors, to carefully complete all these tasks; another assistant shall be substituted if they so decide. ...

... None of these sentences or punishments imposed on account of heresy, shall, either by the motion of any public gathering, the advice of counselors, or any kind of popular outcry, or the innate humanity of those in authority, be in any way waived or pardoned. ...

... The head of state or ruler must divide up all the property of the heretics that is seized or discovered by the aforesaid officials, and the fines exacted from these heretics, in the form and manner following: one-third shall go to the government of the state or district. The second as a reward of the industry of the office shall go to the officials who handled this particular case. The third shall be deposited in some secure place to be kept by the aforesaid Diocesan bishop and inquisitors, and spent as they shall think fit to promote the faith and extirpate heretics, this policy prevailing in spite of any statute that has been or shall be enacted against this dividing-up of the heretics' property. ...

... If anyone tries to abolish, reduce or change any of these statutes, without particular authority from the Apostolic See, the head of state or ruler presiding at that time over the state or district, must, according to the prescribed form, render him

infamous, as a public advocate and patron of heretics, and fine him fifty Imperials in coin, which if the head of state is unable to collect, he shall declare him an outlaw, a brand not to be removed till twice the sum is paid over. ...

... The head of state, or ruler, during the first ten days of his term of office, by employing three faithful Catholic men, chosen for this purpose by the Diocesan bishop, if there is one, and the Dominican and Franciscan friars, must investigate the most recent occupant of his post, and the latter's aides, concerning everything that is written in these statutes or regulations and laws against heretics and their accomplices, and punish those who have overstepped the bounds of their authority for each and every particular they have neglected to perform, and compel the present government to restore the lost function; nor shall any departure from the regular procedure cause anyone in the government to be exempted from the investigation. ...

... The aforesaid three men shall swear that they have acted in good faith in investigating the previous government concerning everything in these laws and regulations. ...

... In addition, the head of state or ruler of any city or district must delete or erase completely whatever, in any statute or legal code, is found to contradict or hinder, in any way, these regulations, statutes, or laws; and in the beginning and the middle of his term of office, he shall cause these statutes, regulations, and laws to be solemnly read aloud in a public assembly; and even in places outside his jurisdiction or district, they shall be set forth if it seem good to the aforesaid Diocesan, or inquisitors and friars aforementioned. ...

... Finally, all these statutes, regulations, and laws, and whatever shall be enacted at any time by the Apostolic See against heretics and their accomplices, must be written in a consistent format in four books, of which the first shall be deposited in the legal archives of the state, the second with the Diocesan bishop, the third with the Dominicans, the fourth with the Franciscans, all kept

with the greatest care, that they may in no way be violated by forgers.

...

... Given at Perusio, 15 May, in the ninth year of our pontificate." [Ad Extirpanda; translated into English; Pope Innocent IV; for further notation and Latin text, please follow the Link provided] -

<http://www.scribd.com/doc/23292309/Ad-Extirpanda-Pope-Innocent-IV-1252>

"... This, however, was also **no innovation**, for **in 1205 Innocent III**, by the **Bull "Si adversus vos"** forbade any legal help for heretics: **"We strictly prohibit you, lawyers and notaries, from assisting in any way, by council or support, all heretics and such as believe in them, adhere to them, render them any assistance or defend them in any way."** But this severity soon relaxed, and even in Eymeric's day it seems to have been the universal custom **to grant heretics a legal adviser**, who, however, **had to be in every way beyond suspicion, "upright, of undoubted loyalty, skilled in civil and canon law, and zealous for the faith."** ..." [Roman Catholic Online Encyclopedia; Inquisition] - **<http://www.newadvent.org/cathen/08026a.htm>**

Indeed, the aforementioned words reveal that the person[s] accused as a "heretic" may have had "legal" help, and it is supposed to sound beneficial to the person[s] accused, but this so-called "defender" [rather not of the person accused, but of the very Roman Catholic faith, sworn to the Papal See to uproot any and all "heretics"] had to be one from the Roman Catholic's own sworn ranks, a person who was of undying loyalty to the Roman Catholic faith alone, as is stated plainly, **"upright, of undoubted loyalty, skilled in civil and canon law, and zealous for the faith."** What benefit was such to the person[s] who was/were already denounced with "infamy" and branded as a "heretic" or "harborer" even before sentencing? Notice in the beginning of "Ad Extirpanda", that Pope Innocent IV, already alludes to that which had already been given in regards to the punishment of "heretics", and such were **"never to be repealed"**. Many will proclaim that this document does not directly say to "burn", "stake", etc. a "heretic", but this is because it is more subtly given already and previously. The accused guilty are

condemned guilty, and "**heresy**" is then whatever they deem it to be, and as such can be anything they define, and so a "**heretic**" can be anyone they decide one to be. One will also notice in "**Ad Extirpanda**" that Pope Innocent IV in several occasions mentions Holy Roman Emperor Frederick II [see Constitution of 1224], and this being most important to consider on the punishment of what the Roman Catholic Church deems "**heretics**". We should also consider other councils [Lateran Council, 1215;] and papal [Alexander IV (1254 - 1292), Clement IV (1265 - 1268), Nicholas IV (1288 - 1292), Boniface VIII (1294 - 1303); Urban IV; Gregory IX] decrees [ie Innocent III - Bull "**Si Adversus Vos**"]. I will recommend anyone to read the translators notes and introduction to "**Ad Extirpanda**", again found here: <http://www.scribd.com/doc/23292309/Ad-Extirpanda-Pope-Innocent-IV-1252>

"... **Innocent III endeavored, at the Lateran Council of 1215, to secure uniformity by a series of severe regulations defining the attitude of the Church to heretics, and the duties which the secular power owed to exterminate them under pain of forfeiture, and this became a recognized part of canon law**; but in the absence of active secular cooperation its provisions for a while remained practically a dead letter. It was reserved for the arch-enemy of the Church, **Frederic II**, to break down, throughout the greater part of Europe, the particularism of local statutes, and place the population at the mercy of such emissaries as the popes might send to represent them. It was requisite for him to acquire the favor of Honorius III to secure his coronation in 1220; and when the inevitable rupture took place, **it was still necessary for him to meet the charge of heresy so freely brought against him by manifesting special zeal in the persecution of heretics**, though doubtless, if left to himself, philosophic indifference would have led him to tolerate any form of belief that did not threaten disobedience to the ruler."

"In a series of edicts dating from 1220 to 1239 he thus enacted a complete and pitiless code of persecution, based upon the Lateran canons. Those who were merely suspected of heresy were required to purge themselves at command of the Church, under penalty of being deprived of civil rights and placed under the imperial ban; while, if they remained in this condition for a year, they were to be condemned as heretics.

Heretics of all sects were outlawed; and when condemned as such by the Church they were to be delivered to the secular arm to be burned. If, through fear of death, they recanted, they were to be thrust in prison for life, there to perform penance. If they relapsed into error, thus showing that their conversion had been fictitious, they were to be put to death. All the property of the heretic was confiscated and his heirs disinherited. His children, to the second generation, were declared ineligible to any positions of emolument or dignity, unless they should win mercy by betraying their father or some other heretic. All "credentes", fautors, defenders, receivers, or advocates of heretics were banished forever, their property confiscated, and their descendants subjected to the same disabilities as those of heretics. Those who defended the errors of heretics were to be treated as heretics unless, on admonition, they mended their ways. The houses of heretics and their receivers were to be destroyed, never to be rebuilt. Although the evidence of a heretic was not receivable in court, yet an exception was made in favor of the faith, and it was to be held good against another heretic. All rulers and magistrates, present or future, were required to swear to exterminate with their utmost ability all whom the Church might designate as heretics, under pain of forfeiture of office. The lands of any temporal lord who neglected, for a year after summons by the Church, to clear them of heresy, were exposed to the occupancy of any Catholics who, after extirpating the heretics, were to possess them in peace without prejudice to the rights of the suzerain, provided he had offered no opposition. When the papal Inquisition was commenced, Frederic hastened, in 1232, to place the whole machinery of the State at the command of the inquisitors, who were authorized to call upon any official to capture whomsoever they might designate as a heretic, and hold him in prison until the Church should condemn him, when he was to be put to death."

"This fiendish legislation was hailed by the Church with acclamation, and was not allowed to remain, like its predecessors, a dead letter. The coronation-edict of 1220 was sent by Honorius to the University of Bologna to be read and taught as a part of practical law. It was consequently embodied in the authoritative compilation of the feudal customs, and its most stringent enactments were incorporated in the Civil Code. The whole series of edicts was subsequently promulgated by successive popes in

repeated bulls, commanding all states and cities to inscribe these laws irrevocably in their local statute-books. It became the duty of the inquisitors to see that this was done, to swear all magistrates and officials to enforce them, and to compel their obedience by the free use of excommunication. In 1222, when the magistrates of Rieti adopted laws conflicting with them, Honorius at once ordered the offenders removed from office; in 1227 the people of Rimini resisted, but were coerced to submission; in 1253, when some of the Lombard cities demurred. Innocent IV promptly ordered the inquisitors to subdue them; in 1254 Asti peacefully accepted them as part of its local laws; Como followed the example, September 10, 1255; and in the recension of the laws of Florence made as late as 1355, they still appear as an integral part. Finally, they were incorporated in the latest additions to the Corpus Juris as part of the canon law itself, and, technically speaking, they may be regarded as in force to the present day."

"This virtually provided for a very large portion of Europe, extending from Sicily to the North Sea. The western regions made haste to follow the pious example. Coincident with the Treaty of Paris, in 1229, was an ordonnance issued in the name of the boy-king, Louis IX, giving efficient assistance by the royal officials to the Church in its efforts to purge the land of heresy. In the territories which remained to Count Raymond his vacillating course gave rise to much dissatisfaction, until, in 1234, he was compelled to enact, with the consent of his prelates and barons, a statute drawn up by the fanatic Raymond du Fauga of Toulouse, which embodied all the practical points of Frederic's legislation, and decreed confiscation against every one who failed, when called upon, to aid the Church in the capture and detention of heretics. In the compilations and law books of the latter half of the century we see the system thoroughly established as the law of the whole land, and in 1315 Louis le Hutin formally adopted the edicts of Frederic and made them valid throughout France."

"In Aragon Don Jayme I, in 1226, issued an edict prohibiting all heretics from entering his dominions, probably on account of the fugitives driven out of Languedoc by the crusade of Louis VIII. In 1231, in conjunction with his prelates, he drew up a series of laws instituting an episcopal Inquisition of the severest character, to be supported by

the royal officials; in this appears for the first time a secular prohibition of the Bible in the vernacular. All possessing any books of the Old or New Testament, "in Romancio", are summoned to deliver them within eight days to their bishops to be burned, under pain of being held suspect of heresy. Thus, with the exception of farther Spain and the Northern nations, where heresy had never taken root, throughout Christendom the State was rendered completely subservient to the Church in the great task of exterminating heresy. And, when the Inquisition had been established, the enforcing of this legislation was the peculiar privilege of the inquisitors, whose ceaseless vigilance and unlimited powers gave full assurance that it would be relentlessly carried into effect. ..." [THE INQUISITION OF THE MIDDLE AGES; BOOK 1 - ORIGIN AND ORGANIZATION OF THE INQUISITION; CHAPTER VII.; 6; SECULAR LEGISLATION OF FREDERIC II; Henry Charles Lea. V.1 Chapter VII; pp 305-368; pp 320-324 quoted from] - <http://www.historyofthepopes.com/Inquisition-in-the-Middle-Ages/7/6-SECULAR-LEGISLATION.html> [see also: "A history of the Inquisition of the Middle Ages"; Henry Charles Lea. V.1 Chapter V, "Persecution" pp 209-242; pp 221 for "Frederick" and "death by fire":

<http://ia600204.us.archive.org/11/items/historyi01leahuoft/historyi01leahuoft.pdf> or here:
[http://collections.stanford.edu/publicdomain/bin/search/advanced/process;jsessionid=A306DF7BF3973469EFA5268CA885E5D4?sort=title&browse=1&clauseMapped%28creatorBrowse%29=Lea%2C+Henry+Charles%2C+1825-1909. \]](http://collections.stanford.edu/publicdomain/bin/search/advanced/process;jsessionid=A306DF7BF3973469EFA5268CA885E5D4?sort=title&browse=1&clauseMapped%28creatorBrowse%29=Lea%2C+Henry+Charles%2C+1825-1909.)

The Roman Catholic Church also claims the erroneous doctrine of the **"two swords"** and that **"she"** wields the **"temporal sword"** in **"her"** hand [being but an extension of **"her"** authority], and that **"she"** is in masterful control and command of where it may and should swing:

"...We are informed by the texts of the gospels that in this Church and in its power are two swords; namely, the spiritual and the temporal. For when the Apostles say: "Behold, here are two swords" [Lk 22:38] that is to say, in the Church, since the Apostles were speaking, the Lord did not reply that there were too many, but sufficient. Certainly the one who denies that the temporal sword is in the power of Peter has not listened well to the word of the Lord

commanding: "Put up thy sword into thy scabbard" [Mt 26:52]. **Both, therefore, are in the power of the Church**, that is to say, **the spiritual and the material sword**, but **the former is to be administered for the Church** but **the latter by the Church**; the former in the hands of the priest; **the latter by the hands of kings and soldiers, but at the will and sufferance of the priest.** ..." [Roman Catholic Online Library, Church Documents; Unam Sanctam; His Holiness Pope Boniface VIII; November 18, 1302] -

[**http://www.newadvent.org/library/docs_bo08us.htm**](http://www.newadvent.org/library/docs_bo08us.htm)

"...Then follow some principles and conclusions concerning the spiritual and **the secular power**:

Under the control of the Church are two swords, that is **two powers**, the expression **referring to the medieval theory of the two swords**, the **spiritual** and the **secular**. This is substantiated by the customary reference to the swords of the Apostles at the arrest of Christ (Luke 22:38; Matthew 26:52).

Both swords are in the power of the Church; the spiritual is wielded in the Church by the hand of the clergy; **the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power.**

The **one sword must be subordinate to the other: the earthly power must submit to the spiritual authority**, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the spiritual power; a lower spiritual power is judged by a higher, the highest spiritual power is judged by God.

This authority, although granted to man, and exercised by man, is not a human authority, but rather **a Divine one**, granted to Peter by Divine commission and confirmed in him and his successors. Consequently, **whoever opposes this power ordained of God opposes the law of God** and seems, like a Manichaean, to accept

two principles.

"Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff" (Porro subesse Romano Pontifici omni humanae creaturæ declaramus, dicimus, definimus, et pronuntiamus omnino esse de necessitate salutis).

The Bull is universal in character. ... In the registers, on the margin of the text of the record, the last sentence is noted as **its real definition: "Declaratio quod subesse Romano Pontifici est omni humanae creaturæ de necessitate salutis" (It is here stated that for salvation it is necessary that every human creature be subject to the authority of the Roman pontiff).** ..." [Roman Catholic Online Encyclopedia; section on **Unam Sanctam**] - [**http://www.newadvent.org/cathen/15126a.htm**](http://www.newadvent.org/cathen/15126a.htm)

"...Its chief concepts are as follows (Hergenröther-Kirsch, 4th ed., II, 593): (1) There is but one true Church, outside of which there is no salvation; but one body of Christ with one head and not two. (2) That head is Christ and His representative, the Roman pope; whoever refuses the pastoral care of Peter belongs not to the flock of Christ. (3) **There are two swords** (i.e., powers), **the spiritual and the temporal**; the first borne by the Church, **the second for the Church**; the first by the hand of the priest, **the second by that of the king, but under the direction of the priest (ad nutum et patientiam sacerdotis)**. (4) Since there must be a co-ordination of members from the lowest to the highest, it follows that the spiritual power is above the temporal and has the right to instruct (or establish--instituere) the latter regarding its highest end and to judge it when it does evil; whoever resists the highest power ordained of God resists God Himself. **(5) It is necessary for salvation that all men should be subject to the Roman Pontiff--"Porro subesse Romano Pontifici omni humanae creaturæ declaramus, dicimus, definimus et pronunciamus omnino esse de necessitate salutis". ..."** [Roman Catholic Online Encyclopedia; Pope Boniface VIII; (BENEDETTO GAETANO)] - [**http://www.newadvent.org/cathen/02662a.htm**](http://www.newadvent.org/cathen/02662a.htm)

Also seen in "Contra Faustum" [Augustine]; Point 77, Two Swords...

"... And we find in the passage that we have quoted from the Gospel, that the words spoken by the Lord were carried into effect by His disciples. For, besides going at first without scrip or purse, and yet lacking nothing, as from the Lord's question and their answer it is plain they did, now that He speaks of buying a sword, they say, "Lo, here are two swords;" and He replied, "It is enough." Hence we find Peter with a weapon when he cut off the assailant's ear, on which occasion his spontaneous boldness was checked, because, although he had been told to take a sword, he had not been told to use it. Doubtless, it was mysterious that the Lord should require them to carry weapons, and forbid the use of them. But it was His part to give the suitable precepts, and it was their part to obey without reserve. ..." [Roman Catholic Online Fathers of the Church; *Contra Faustum* (Augustine); Book XXII] -

<http://www.newadvent.org/fathers/140622.htm>

The Roman Catholic Church openly says that "she" may use deadly force:

"... The Catholic Church is a respecter of conscience and of liberty... she believes and professes that "faith is a work of persuasion, not of force, fides suandenda est, non imponenda." She has, and she loudly proclaims that she has, a "horror of blood". **Nevertheless when confronted by heresy she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient and she has recourse to force, to corporal punishment, to torture. She creates [p. 182 → p. 183] tribunals like those of the Inquisition, she calls the laws of State to her aid, if necessary she encourages a crusade, or a religious war and all her "horror of blood" practically culminates into urging the secular power to shed it**, which proceeding is almost more odious – for it is less frank – than shedding it herself. **Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally**, to preach by example, to convert people by eloquent and holy missionaries, **she lit in Italy, in the Low Countries, and above all in Spain the funeral piles of the Inquisition**. In France under Francis I. And Henry II., in England under Mary Tudor, **she tortured**

the heretics, whilst both in France and Germany during the second half of the sixteenth and the first half of the seventeenth century is she did not actually begin, at anyrate **she encouraged and actively sided the religious wars**. **No one will deny that we have here a great scandal** to our contemporaries excepting to a certain class still having few adherents which theoretically - but **theory often gives way before facts** - affects **a certain taste for violence and bloodshed**." [The Renaissance and Protestantism; Lectures given at the Catholic Institute of Paris January to March 1904; By Alfred Baudrillart; Rector of the Catholic Institute of Paris; With a prefatory letter from H. E. Cardinal Perraud of the French Academy; Authorised Translation By Mrs. Philip Gibbs; Chapter VII [7]; On the use of force by the Catholic Church against Protestants - The Inquisition in Italy and in Spain - Religious wars - Protestant intolerance.] -

<http://ia600204.us.archive.org/3/items/catholicchurchre00bau#duoft/catholicchurchre00bau#duoft.pdf> [The International Catholic Library - Edited by Rev. J. Wilhelm, D.D., Ph.D. Joint Author of the Manual of Catholic Theology.

IV [4] . The Catholic Church. The Renaissance. Protestantism. By Alfred Baudrillart, Rector of the Catholic Institute of Paris. Translated by Mrs Philip Gibbs. Price 7s. 6d.

London; Kegan Paul, Trench, Trubner & Co. Ltd. Dryden House, Gerrard Street, W. 1907

Nihil Obstat

J. Wilhelm, S.T.D.

Censor deputatus

Imprimi potest

[Maltese Cross] Gulielmus
Episcopus Arindelensis
Vicarius Generalis

Westmonasterii

die 11 Martii 1907

<http://www.archive.org/details/catholicchurchre00bauduoft>]

"... That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty, that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realise their sufferings. Llorente, who had free access to the archives of the Spanish Inquisition, assures us that by that tribunal alone more than 31,000 persons were burnt, and more than 290,000 condemned to punishments less severe than death. [1.] ..." [History of the Rise and Influence of the spirit of Rationalism in Europe Vol . II [2]; By W.E.H. Lecky, M.A. Revised Edition. In Two Volumes. New York and London; D. Appleton and Company 1919. pp 40; [1.] Llorente, Hist. De l'Inquisition, tom. iv. [4] pp 271,272. "...Llorente having been himself at one time secretary in the Inquisition, and having during the occupation by the French had access to all the secret papers of the tribunal, will always be the highest authority. ..."] -

http://files.libertyfund.org/files/1667/Lecky_1341.02.pdf

Is this old news, or is it rather current standing Roman Catholic Canon Law? - It is current:

" ... Can. 4 Acquired rights and privileges granted to physical or juridic persons up to this time by the Apostolic See remain intact if they are in use and have not been revoked, unless the canons of this Code expressly revoke them. ..." [Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS] -

http://www.vatican.va/archive/ENG1104/_P2.HTM

" ... Can. 6 §1. When this Code takes force, the following are abrogated:

1/ the Code of Canon Law promulgated in 1917;

2/ other universal or particular laws contrary to the prescripts of this Code unless other provision is expressly made for particular laws;

3/ any universal or particular penal laws whatsoever issued by the Apostolic See unless they are contained in this Code;

4/ other universal disciplinary laws regarding matter which this Code completely reorders.

§2. Insofar as they repeat former law, the canons of this Code must be assessed also in accord with canonical tradition. ..."

[Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS] -

http://www.vatican.va/archive/ENG1104/_P2.HTM

" ... **Can. 9 Laws regard the future, not the past, unless they expressly provide for the past. ..."** [Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE I. ECCLESIASTICAL LAWS (Cann. 7 - 22)] -

http://www.vatican.va/archive/ENG1104/_P3.HTM

This Canon allows for those Laws which it does not expressly forbid [Canon 4] to remain in full effect, already being decreed.

" ... **Can. 12 §1. Universal laws bind everywhere all those for whom they were issued. ..."** [Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE I. ECCLESIASTICAL LAWS (Cann. 7 - 22)] -

http://www.vatican.va/archive/ENG1104/_P3.HTM

This Canon allows those laws which are meant to be universal to still be universal in effect for all whom they were issued.

" ... **Can. 16 §1. The legislator authentically interprets laws as does the one to whom the same legislator has entrusted the power of authentically interpreting.**

§2. An authentic interpretation put forth in the form of law **has the same force as the law itself and must be promulgated.** If it

only declares the words of the law which are certain in themselves, it is retroactive; if it restricts or extends the law, or if it explains a doubtful law, it is not retroactive. ..." [Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE I. ECCLESIASTICAL LAWS (Cann. 7 - 22)] -

http://www.vatican.va/archive/ENG1104/_P3.HTM

This Canon declares that the "**Legislator**" [read "**Pope**"] is the authentic interpreter of the Canon Laws and to whomsoever they decide to entrust with such authority. They give the "**authentic interpretation**" of any Canon Laws.

" ... **Can. 27 Custom is the best interpreter of laws.** ..." [Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE II. CUSTOM (Cann. 23 - 28)] -

http://www.vatican.va/archive/ENG1104/_P4.HTM

This Canon is probably one of the most dangerous, as it clearly indicates that the past "**custom**" [that which had been done previously in the past, used as examples, precedence] is the "**best interpreter**" of current Canon Law, and therefore pre-defines its subtle terminology and terms. So while the current Canon may not use words like "burn", "stake", "death", etc., this is because the past laws already allows for those definitions along with specific torture and death to heretics, and simply uses other language [ie. "**just penalty**", "**The phrase "a just penalty" means that a penalty (e.g., restitution, interdict, excommunication) can be tailored to fit the crime.**" - <http://www.canonlaw.info/blogarch05.htm> or "**...this phrase allows great flexibility in responding to a particular situation.**" -

<http://www.canonlaw.info/blogarch05.htm>] to express those uses. The Roman Catholic Canon Law is overwhelming given in 'lawyer speak', being most careful and circumspect to avoid openly using, what would be to most, 'offensive' terms.

" ... **Can. 129 §1. Those who have received sacred orders are qualified, according to the norm of the prescripts of the law, for the power of governance, which exists in the Church by divine institution and is also called the power of**

jurisdiction. ..." [Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE VIII. THE POWER OF GOVERNANCE (Cann. 129 - 144)] -

http://www.vatican.va/archive/ENG1104/_PF.HTM

" ... **Can. 135 §1. The power of governance is distinguished as legislative, executive, and judicial.** ..." [Roman Catholic Canon Law; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE VIII. THE POWER OF GOVERNANCE (Cann. 129 - 144)] -

http://www.vatican.va/archive/ENG1104/_PF.HTM

" ... **Can. 391 §1. It is for the diocesan bishop to govern the particular church entrusted to him with legislative, executive, and judicial power according to the norm of law.**

§2. **The bishop exercises legislative power himself. He exercises executive power** either personally or through vicars general or episcopal vicars **according to the norm of law. He exercises judicial power** either personally or through the judicial vicar and judges **according to the norm of law.** ..." [Roman Catholic Canon Law; BOOK II. THE PEOPLE OF GOD LIBER II. DE POPULO DEI; PART II. THE HIERARCHICAL CONSTITUTION OF THE CHURCH; SECTION II. PARTICULAR CHURCHES AND THEIR GROUPINGS; TITLE I. PARTICULAR CHURCHES AND THE AUTHORITY ESTABLISHED IN THEM (Cann. 368 - 430); CHAPTER II. BISHOPS; Art. 2. DIOCESAN BISHOPS] -

http://www.vatican.va/archive/ENG1104/_P1E.HTM

These Canons clearly define that those who receive "**sacred orders**" are "**qualified**" for the "**power of governance**", also called the "**power of jurisdiction**", which being in the "**Church**" [Roman Catholic Church] by "**Divine Institution**" [supposedly ordained of GOD ALMIGHTY, and subsequently we are provided with their "proof-texts" from Scripture of such] and states that such "**power**" is "**legislative**" [**makes the Laws**], "**executive**" [**executes/carries out those Laws and their sentences**] and "**judicial**" [**judging and judgment in the matters of those Laws**]. This gives unlimited reign to whomever is in the seat of the pope, for the dogma is declared that the whole world [whether spiritual, being first, or secular, being second or subservient to the spiritual] ought to obey

that position in whatsoever is lawfully [the Roman Catholic Church's law] decreed, and that none may go against such that are decreed without incurring whatever penalties exist or are promulgated for so doing.

" ... **Can. 1371** The following are to be punished with a just penalty:

1/ in addition to the case mentioned in = can. 1364, §1, a person who teaches a doctrine condemned by the Roman Pontiff or an ecumenical council or who obstinately rejects the doctrine mentioned in = can. 750, §2 or in = can. 752 and who does not retract after having been admonished by the Apostolic See or an ordinary;

2/ a person who otherwise does not obey a legitimate precept or prohibition of the Apostolic See, an ordinary, or a superior and who persists in disobedience after a warning. ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE II DELICTS AGAINST ECCLESIASTICAL AUTHORITIES AND THE FREEDOM OF THE CHURCH (Cann. 1370 - 1377)] -

http://www.vatican.va/archive/ENG1104/_P53.HTM

" ... **Can. 1373** A person who publicly incites among subjects animosities or hatred against the Apostolic See or an ordinary because of some act of power or ecclesiastical ministry or provokes subjects to disobey them is to be punished by an interdict or other just penalties. ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE II DELICTS AGAINST ECCLESIASTICAL AUTHORITIES AND THE FREEDOM OF THE CHURCH (Cann. 1370 - 1377)] -

http://www.vatican.va/archive/ENG1104/_P53.HTM

" ... **Can. 1374** A person who joins an association which plots against the Church is to be punished with a just penalty; however, a person who promotes or directs an association of

this kind is to be punished with an interdict. ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE II DELICTS AGAINST ECCLESIASTICAL AUTHORITIES AND THE FREEDOM OF THE CHURCH (Cann. 1370 - 1377)] -

http://www.vatican.va/archive/ENG1104/_P53.HTM

" ... Can. 1393 A person who violates obligations imposed by a penalty can be punished with a just penalty. ..." [BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE V. DELICTS AGAINST SPECIAL OBLIGATIONS (Cann. 1392 - 1396)] -

http://www.vatican.va/archive/ENG1104/_P56.HTM

Thus this Canon can then be used to give increasingly and exponential "just penalties" for anyone who continuously "violates" the "obligations" from the previous "penalty" or "just penalty" [single or multiple] handed down from the "judicial" authority. This means that a person who is found to be of "obstinate ill will" [such as an unrepentant "heretic"] can ultimately be handed over to be [even after "censure", "excommunication", or etc] destroyed by the state at the express direction and command of the Church [Roman Catholic Church].

" ... Can. 601 The evangelical counsel of obedience, undertaken in a spirit of faith and love in the following of Christ obedient unto death, requires the submission of the will to legitimate superiors, who stand in the place of God, when they command according to the proper constitutions. ..." [Roman Catholic Canon Law; BOOK II. THE PEOPLE OF GOD LIBER II. DE POPULO DEI; PART III. INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE; SECTION I: INSTITUTES OF CONSECRATED LIFE; TITLE I: NORMS COMMON TO ALL INSTITUTES OF CONSECRATED LIFE (Cann. 573 - 606)] - http://www.vatican.va/archive/ENG1104/_P1Y.HTM

The Roman Catholic Canon Law on Heresy (let us apply it to what we have already learned. Look for "faith and morals" [remember what has been said of this previously?], "sacred magisterium", "gravity", "doctrines...contrary", "proposed

definitively", "rejects", "opposed", "heresy is...", "just penalty", "scandals"):

" ... **Can. 750 §1. A person must believe with divine and Catholic faith** all those things contained in the word of God, **written or handed on, that is, in the one deposit of faith entrusted to the Church**, and **at the same time proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium which is manifested by the common adherence of the Christian faithful under the leadership of the sacred magisterium**; therefore **all are bound to avoid any doctrines whatsoever contrary to them.**

§2. Each and every thing which is proposed definitively by the magisterium of the Church concerning the doctrine of faith and morals, that is, **each and every thing which is required** to safeguard reverently and **to expound faithfully the same deposit of faith**, is also **to be firmly embraced and retained**; therefore, **one who rejects those propositions which are to be held definitively is opposed to the doctrine of the Catholic Church.**

..." [Roman Catholic Canon Law; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI] -

http://www.vatican.va/archive/ENG1104/_P2H.HTM [see also: **"Ad Tuendam Fidem"**, for further clarification on Can. 750.; "... The new text of Canon 750 reads in pertinent part: "Each and every thing definitively proposed by the magisterium of the Church regarding faith and morals ... must also be firmly accepted and held; one who denies [such] propositions...opposes the doctrine of the Catholic Church." Gone now, of course, is any argument that *only* matters recognized as "divinely revealed" can be the subject of the Church's **coercive** power. At the same time Canon 750 was modified, **Canon 1371 was amended to state that anyone who violates Canon 750**, as amended obviously, **can now be punished by a "just penalty"**.

Once more, the concerns of Canon 18 that ecclesiastical penal law not be read more expansively than the text of the law will reasonably admit have been satisfied, **for Canon 1371 now makes express use of Canon 750. ...**" - **http://www.canonlaw.info/a_adtuendam.htm** or "... in the end, penalties (especially **flexible** sanctions such as Canon 1369's "**just penalty**") were placed in the Code by the Legislator to help bishops defend important ecclesiastical values ..." -

<http://www.canonlaw.info/blogarch09.htm>] or "... In using the phrase "**a just penalty**", **the Legislator made available the entire range** of ecclesiastical sanctions, whether censures (namely, excommunication, interdict, or [clerical] suspension) or expiatory penalties, including deprivation of office (1983 CIC 1336) ..." - http://www.canonlaw.info/a_adtuendam.htm

" ... **Can. 751 Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith**; apostasy is the total repudiation of the Christian faith; **schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him**. ..." [Roman Catholic Canon Law; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI] - http://www.vatican.va/archive/ENG1104/_P2H.HTM

" ... **Can. 1364 §1. Without prejudice to the prescript of = can. 194, §1, n. 2, an apostate from the faith, a heretic, or a schismatic incurs a latae sententiae excommunication; in addition, a cleric can be punished with the penalties mentioned in = can. 1336, §1, nn. 1, 2, and 3.** ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE I. DELICTS AGAINST RELIGION AND THE UNITY OF THE CHURCH (Cann. 1364 - 1369)] - http://www.vatican.va/archive/ENG1104/_P52.HTM

" ... **Can. 1369 A person who in a public show or speech, in published writing, or in other uses of the instruments of social communication** utters blasphemy, gravely injures good morals, expresses insults, or excites hatred **or contempt against religion or the Church is to be punished with a just penalty**. ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE I. DELICTS AGAINST RELIGION AND THE UNITY OF THE CHURCH (Cann. 1364 - 1369)] - http://www.vatican.va/archive/ENG1104/_P52.HTM

What are these "**other uses of the instruments of social communication**" that if/should a person uses while having or promoting "**contempt against ... the Church is to be punished with a just penalty**" ["**Church**", being only the Roman Catholic Church]? It can be broadly defined as **anything** that it is needed to be included in the definition, such as the Internet [general], texting, email, phone calls, voice-over-network, chat-rooms, blogs, webpages, posters, newspapers, magazines, mail, personal letter, billboard, advertisement [in whatever form, message on a sky plane, on a blimp, etc.], television [commercial, news, programs, etc.], radio [including any song, music, music sheet, poem, etc.], hands/fingers [sign language], satellite, lasers [light emissions/waves], drum, smoke signal, diggeri-doo, two tin cans and a string, red-light-green-light [well maybe not that one, unless Canon...oh nevermind], etc. It includes anything and everything it is ever needed to be [even including your brain, for it is an "**instrument of social communication**", therefore even your very 'thoughts' toward the "**Church**" are provided for in this particular Canon – thought police indeed].

" ... TITLE VII.

GENERAL NORM (Can. 1399)

Can. 1399 In addition to the cases established here or in other laws, the external violation of a divine or canonical law can be punished by a just penalty only when the **special gravity** of the violation **demands punishment and there is an urgent need to prevent or repair scandals**. ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE VII. GENERAL NORM (Can. 1399)] -

http://www.vatican.va/archive/ENG1104/_P58.HTM

" ... **Can. 1326 §1. A judge can punish the following more gravely than the law or precept has established:**

1/ a person who after a condemnation or after the declaration of a penalty continues so to offend that from the

circumstances the obstinate ill will of the person can prudently be inferred:

2/ a person who has been established in some dignity or who has abused a position of authority or office in order to commit the delict;

3/ an accused person who, when a penalty has been established against a delict based on negligence, foresaw the event and nonetheless omitted precautions to avoid it, which any diligent person would have employed.

§2. If the penalty established in the cases mentioned in §1 is latae sententiae, another penalty or a penance can be added.

..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE III. THE SUBJECT LIABLE TO PENAL SANCTIONS (Cann. 1321 - 1330)] -

http://www.vatican.va/archive/ENG1104/_P4W.HTM

Therefore this Canon [1326] allows for graver and more severe penalties "**than the law or precept has established**" on those [heretics of "**obstinate ill will**" [immediately "**latae sententiae**"; instantly in effect], etc] who repeatedly refuse the Roman Catholic Churches "**authority**", doctrines, teachings, decisions, rites and judgments, etc. Escalation and continued refusal leads to punishment and ultimately the death penalty [handed over to the state for execution of sentence by the judgment of Rome and to be carried out under its express direction, for the "**state**" is to be subject to "**her**"], as it has in the past.

" ... Can. 747 ... §2. **It belongs to the Church always and everywhere** to announce moral principles, even about the social order, and **to render judgment concerning any human affairs insofar as the fundamental rights of the human person or the salvation of souls requires it.** ..." [Roman Catholic Canon Law; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI] -

http://www.vatican.va/archive/ENG1104/_P2H.HTM

Notice that last part again, "**...or salvation of the soul requires it.**" [Roman Catholic Theology misunderstands the Biblical teaching of the "**soul**"; see **Genesis 2:7** and numerous other texts to begin with a correct Biblical understanding, for mankind does not 'have' a 'soul'; mankind, made of dust of the ground and breath of God, is "**a living soul**".]

" ... **Can. 1654 §1. Unless the text of the sentence leaves it to the judgment of the executor**, the executor must execute the sentence according to the obvious sense of the words. ..." [Roman Catholic Canon Law; BOOK VII PROCESSES; PART II. THE CONTENTIOUS TRIAL; SECTION I. THE ORDINARY CONTENTIOUS TRIAL; TITLE XI. THE EXECUTION OF THE SENTENCE (Cann. 1650 – 1655)] -
http://www.vatican.va/archive/ENG1104/_P6H.HTM

"... 9. **As an external, visible and independent society, the Church cannot renounce penal law.** However, penalties are generally to be ferendae sententiae and are to be inflicted and remitted only in the external forum. **Latae sententiae penalties** are to be reduced to a few cases and are to be **inflicted only for the most serious offenses.** ..." [Roman Catholic Canon Law; Latin INTRODUCTION to Canon Law] -
http://www.vatican.va/archive/ENG1104/_P1.HTM

" ... **Can. 1401 By proper and exclusive right the Church adjudicates:**

1/ **cases which regard spiritual matters or those connected to spiritual matters;**

2/ **the violation of ecclesiastical laws and all those matters in which there is a question of sin, in what pertains to the determination of culpability and the imposition of ecclesiastical penalties.** ..." [Roman Catholic Canon Law; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403)] -
http://www.vatican.va/archive/ENG1104/_P59.HTM

This Canon can therefore be used to set up a tribunal and judge anything of "**faith and morals**" [as defined by the Roman Catholic Church [pontificate or council]] and anything "**she**" deems a "**spiritual**" matter and those things which are "**connected**" to such, especially including those "**matters in which there is a question of sin**" ["**sin**" being defined under the very "**faith and morals**" of the Roman Catholic Church]. Therefore, this Canon, combined with others, reveals that if the Roman Catholic Church says that it is "**sin**" to eat meat on Lenten Fridays, then "**she**" is the judge in and over the matter and can punish at will.

" ... **Can. 1311** The Church has the innate and proper right to coerce offending members of the Christian faithful with penal sanctions. ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE II. PENAL LAW AND PENAL PRECEPT (Cann. 1313 - 1320)] -

http://www.vatican.va/archive/ENG1104/_P4V.HTM

" ... **Can. 1312 §1.** The following are penal sanctions in the Church:

1/ medicinal penalties, or censures, which are listed in = cann. 1331-1333;

2/ expiatory penalties mentioned in = **can. 1336**.

§2. The law can establish other expiatory penalties which deprive a member of the Christian faithful of some spiritual or temporal good and which are consistent with the supernatural purpose of the Church.

§3. Penal remedies and penances are also used; **the former especially to prevent delicts, the latter to substitute for or to increase a penalty.** ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE I THE PUNISHMENT OF DELICTS IN GENERAL (Cann. 1311 - 1312)] -

http://www.vatican.va/archive/ENG1104/_P4U.HTM

" ... **Can. 1314 Generally**, a penalty is ferendae sententiae, so that it does not bind the guilty party until after it has been imposed; **if the law or precept expressly establishes it, however, a penalty is latae sententiae, so that it is incurred ipso facto when the delict is committed.** ..." [Roman Catholic Canon Law; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE II. PENAL LAW AND PENAL PRECEPT (Cann. 1313 - 1320)] -

[**http://www.vatican.va/archive/ENG1104/_P4V.HTM**](http://www.vatican.va/archive/ENG1104/_P4V.HTM)

Who then is the Highest authority on earth according to Roman Catholic Church doctrine, deciding not only "**faith and morals**", but also determines all things by "**law**" and "**divine institution**":

" ... **Can. 1404 The First See is judged by no one.** ..." [Roman Catholic Canon Law; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403); TITLE I. THE COMPETENT FORUM (Cann. 1404 - 1416)] - [**http://www.vatican.va/archive/ENG1104/_P5A.HTM**](http://www.vatican.va/archive/ENG1104/_P5A.HTM)

" ... **Can. 1406 §1. If the prescript of = can. 1404 is violated, the acts and decisions are considered as not to have been placed.**

§2. In the cases mentioned in = can. 1405, the incompetence of other judges is absolute. ..." [Roman Catholic Canon Law; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403); TITLE I. THE COMPETENT FORUM (Cann. 1404 - 1416)] -

[**http://www.vatican.va/archive/ENG1104/_P5A.HTM**](http://www.vatican.va/archive/ENG1104/_P5A.HTM)

" ... **Can. 1405 §1. It is solely the right of the Roman Pontiff himself to judge in the cases mentioned in = can. 1401:**

1/ those who hold the highest civil office of a state;

2/ cardinals;

3/ legates of the Apostolic See and, in penal cases, bishops;

4/ other cases which he has called to his own judgment.

§2. A judge cannot review an act or instrument confirmed specifically (in forma specifica) by the Roman Pontiff without his prior mandate.

§3. Judgment of the following is reserved to the Roman Rota:

1/ bishops in contentious matters, without prejudice to the prescript of
⇒ can. 1419, §2;

2/ an abbot primate or abbot superior of a monastic congregation and a supreme moderator of religious institutes of pontifical right;

3/ dioceses or other physical or juridic ecclesiastical persons which do not have a superior below the Roman Pontiff. ..." [Roman Catholic Canon Law; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403); TITLE I. THE COMPETENT FORUM (Cann. 1404 - 1416)] - http://www.vatican.va/archive/ENG1104/_P5A.HTM

" ... **Can. 749 §1. By virtue of his office, the Supreme Pontiff possesses infallibility in teaching when as the supreme pastor and teacher of all the Christian faithful, who strengthens his brothers and sisters in the faith, he proclaims by definitive act that a doctrine of faith or morals is to be held.**

§2. The college of bishops also possesses infallibility in teaching when the bishops gathered together in an ecumenical council exercise the magisterium as teachers and judges of faith and morals who declare for the universal Church that a doctrine of faith or morals is to be held definitively; or when dispersed throughout the world but preserving the bond of communion among themselves and with the successor of Peter and teaching authentically together with the Roman Pontiff

matters of faith or morals, they agree that a particular proposition is to be held definitively.

§3. No doctrine is understood as defined infallibly unless this is manifestly evident. ..." [Roman Catholic Canon Law; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI] -

http://www.vatican.va/archive/ENG1104/_P2H.HTM

" ... **Can. 752** Although not an assent of faith, a religious submission of the intellect and will must be given to a doctrine which the Supreme Pontiff or the college of bishops declares concerning faith or morals when they exercise the authentic magisterium, even if they do not intend to proclaim it by definitive act; therefore, the Christian faithful are to take care to avoid those things which do not agree with it. ..." [Roman Catholic Canon Law; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI] -

http://www.vatican.va/archive/ENG1104/_P2H.HTM

" ... **Can. 754** All the Christian faithful are obliged to observe the constitutions and decrees which the legitimate authority of the Church issues in order to propose doctrine and to proscribe erroneous opinions, particularly those which the Roman Pontiff or the college of bishops puts forth. ..." [Roman Catholic Canon Law; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI] -

http://www.vatican.va/archive/ENG1104/_P2H.HTM

Roman Catholic Encyclopedia on Roman Catholic Canon Law on Capital Punishment:

" ... Canon law has always forbidden clerics to shed human blood and therefore capital punishment has always been the work of the officials of the State and not of the Church. Even in the case of heresy, of which so much is made by non-Catholic controversialists, the functions of ecclesiastics were restricted invariably to ascertaining the fact of heresy. The punishment, whether capital or other, was

both prescribed and inflicted by civil government. **The infliction of capital punishment is not contrary to the teaching of the Catholic Church, and the power of the State to visit upon culprits the penalty of death derives much authority from revelation and from the writings of theologians.** The **advisability of exercising that power** is, of course, **an affair to be determined upon other and various considerations.** ..." [Roman Catholic Encyclopedia Online: Capital Punishment] -
[**http://www.newadvent.org/cathen/12565a.htm**](http://www.newadvent.org/cathen/12565a.htm)

The Roman Catholic Encyclopedia states very plainly that Roman Catholic Canon Law forbids "**clerics**" [a very specific term [see Canon 207 §1. and Canon[s] 232 → 293], and allowing all other manner of mankind elsewhere to do so directly [**"shed blood"**] by/under "**her**" [even "**clerics**"] **specific direction**] from "**shed**[ding]" "**blood**" [this leaves quite a bit of wiggle room, for the "**cleric**" [though supposedly unable to directly "**shed blood**"] may direct the torture most intimately and personally through another to obtain any and all "**information**", "**confession**", "**recantation**", etc. from the subject [human being] present; and so thus they would directly avoid having to "**shed blood**" themselves; though they would still incur "**irregularity**" under Canon Law, but even still they could just simply be absolved of the "**irregularity**" by another "**cleric**" at hand]. It also allows even the "**clerics**" to perform all manner of other means of "**torture**" which does not "**shed blood**"; such as the various vindictive means applied in the "**Spanish Inquisition**" [ie., **garrucha/strappado, toca/interrogatorio mejorado del agua** ['waterboarding'], and **potro/rack** -
[**http://en.wikipedia.org/wiki/Spanish_Inquisition#Torture**](http://en.wikipedia.org/wiki/Spanish_Inquisition#Torture) and other Inquisitions [and other means, ie., 'burning the feet', 'hot irons', 'internal damage through blunt forces', 'blinding', 'breaking of bones', 'confiscation of all wealth/property', 'destruction of property' and 'animal life' [for the rules states the "**clerics**" could not "**shed blood**" of the "**human**"] or causing harm/distress of a another church member or family member, and other means most cruel and malevolent].

"**She**" claims to be able to do all these things zealously in "**just war**" against any and all dangerous and wily foes that have raised and fomented rebellion against "**her**". For "**she**" claims [as was seen in

the first latin text quoted from Gratian's Decretals] that to destroy such excommunicated heretics is to not "**murder**" them, but is instead, as "**she**" claims, just destruction of rabid "**beasts**", those persons no longer regarded by "**her**" as being "**innocent**" human beings and no longer being worthy of the "**right to life**" in "**her**" eyes.

Roman Catholic Catechism [Just War]

[CCC] " ... 2309 The strict conditions for legitimate defense by military force require rigorous consideration. **The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy.** At one and the same time:

- the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;
- all other means of putting an end to it must have been shown to be impractical or ineffective;
- there must be serious prospects of success;
- the use of arms must not produce evils and disorders graver than the evil to be eliminated. the power of modem means of destruction weighs very heavily in evaluating this condition.

These are the **traditional elements** enumerated in what is called the "**just war**" doctrine.

The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good. ..." [Roman Catholic Online Catechism; PART THREE: LIFE IN CHRIST; SECTION TWO THE TEN COMMANDMENTS; CHAPTER TWO YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF; Article 5 THE FIFTH COMMANDMENT; III. Safeguarding Peace] - [**http://www.vatican.va/archive/ENG0015/_P81.HTM**](http://www.vatican.va/archive/ENG0015/_P81.HTM)

Roman Catholic Catechism [Just War]

[CCC] " ... 2298 In times past, cruel practices were commonly used by **legitimate governments** to maintain law and order, often without protest from the Pastors of the Church, who themselves adopted in their own tribunals the prescriptions of Roman law concerning torture. Regrettable as these facts are, the Church always taught the duty of clemency and mercy. She forbade clerics to shed

blood. In recent times it has become evident that these cruel practices were neither necessary for public order, nor in conformity with the legitimate rights of the human person. On the contrary, these practices led to ones even more degrading. It is necessary to work for their abolition. We must pray for the victims and their tormentors. ..." [Roman Catholic Online Catechism; PART THREE: LIFE IN CHRIST; SECTION TWO THE TEN COMMANDMENTS; CHAPTER TWO YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF; Article 5 THE FIFTH COMMANDMENT; III. Safeguarding Peace] -

http://www.vatican.va/archive/ENG0015/_P81.HTM

Let it now be asked rhetorically, "What power on earth boldly declares that it determines what a **"legitimate government"** is?" It was also stated that, "... **She forbade clerics to shed blood.** ...", but this was seen for what it is, in that **"she"** hides behind words and definitions of **"her"** own making, for those very **"clerics"** were most intimate in the oversight and direction of who, how, why, when, where and in what manner to **"shed blood"** [the very mind behind the actions themselves] and of various means of torture which did not involve methods to **"shed blood"**. It was stated that, "... **the Church always taught the duty of clemency and mercy.** ...", yet it was shown that both **"clemency"** and **"mercy"** were only for those who **"repented"/"recanted"** thoroughly, and not for those [such as **"heretics"**] who remained in **"obstinate ill will"** toward **"her"**, no longer being **"innocent"**. **She** says in regards to the **"practices"** of **"torture"** that, "... **It is necessary to work for their abolition.**

...", and **"she"** has been seen as meaning this in such a way as most will not begin to understand until they begin to think in **"her"** mindset, terms and rules/laws of engagement, for **"she"** actually means that they are to be abolished only when the world is converted to **"her"** way of thinking and teaching. So, of course **"she"** looks forward to it, but such an ecumenical, or even realized unity with **"her"** is nothing to rejoice over. **She** then says very piously that, "... **We must pray for the victims and their tormentors.** ...", and not only does this actually promote one false doctrine not found in scripture [the open ended idea of being able to pray for the past dead/deceased], it promotes even others still, such as the erroneous, false and dangerous theology of **"purgatory"**. Roman Catholic Canon Law is itself **"adopted"** and derived itself from Emperor Justinian's Roman Law Code, and we see this in the Roman Catholic Church's **"Tribunals"**. [[... **So the immortal "Corpus Juris Civilis"** was

produced, consisting of four parts: (a) Digestae seu Pondecta, (b) Institutiones, (c) Codex, (d) Authenticum seu Novellae (an excellent account of its composition is found in Bury's Gibbon, ed. Cit., IV 461-510). It would be difficult to exaggerate the importance of this "Corpus". **It is the basis of all canon law (ecclesia vivit lege romana)**, and the basis of civil law in every civilized country. ..."; Roman Catholic Online Encyclopedia; Justinian I] - <http://www.newadvent.org/cathen/08578b.htm>

Pope Pius IX, the Syllabus of Errors [meaning it is in direct "error" to teach the following]:

"... 20. The ecclesiastical power ought not to exercise its authority without the permission and assent of the civil government. -- Allocution "Meminit unusquisque," Sept. 30, 1861. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] - <http://www.papalencyclicals.net/Pius09/p9syll.htm>

"... 24. The Church has not the power of using force, nor has she any temporal power, direct or indirect. -- Apostolic Letter "Ad Apostolicae," Aug. 22, 1851. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] - <http://www.papalencyclicals.net/Pius09/p9syll.htm>

"... 27. The sacred ministers of the Church and the Roman pontiff are to be absolutely excluded from every charge and dominion over temporal affairs. -- Allocution "Maxima quidem," June 9, 1862. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] - <http://www.papalencyclicals.net/Pius09/p9syll.htm>

"... 54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in deciding questions of jurisdiction. -- Damnatio "Multiplices inter," June 10, 1851. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] - <http://www.papalencyclicals.net/Pius09/p9syll.htm>

"... 55. The Church ought to be separated from the .State, and

the State from the Church. -- Allocution "Acerbissimum," Sept. 27, 1852. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] -
[**http://www.papalencyclicals.net/Pius09/p9syll.htm**](http://www.papalencyclicals.net/Pius09/p9syll.htm)

"... 75. The children of the Christian and Catholic Church are divided amongst themselves about the compatibility of the temporal with the spiritual power. -- "Ad Apostolicae," Aug. 22, 1851. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] -
[**http://www.papalencyclicals.net/Pius09/p9syll.htm**](http://www.papalencyclicals.net/Pius09/p9syll.htm)

"... 76. The abolition of the temporal power of which the Apostolic See is possessed would contribute in the greatest degree to the liberty and prosperity of the Church. -- Allocutions "Quibus quantisque," April 20, 1849, "Si semper antea," May 20, 1850. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] -
[**http://www.papalencyclicals.net/Pius09/p9syll.htm**](http://www.papalencyclicals.net/Pius09/p9syll.htm)

"... 77. In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship. -- Allocution "Nemo vestrum," July 26, 1855. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] -
[**http://www.papalencyclicals.net/Pius09/p9syll.htm**](http://www.papalencyclicals.net/Pius09/p9syll.htm)

"... 78. Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship. -- Allocution "Acerbissimum," Sept. 27, 1852. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX] -
[**http://www.papalencyclicals.net/Pius09/p9syll.htm**](http://www.papalencyclicals.net/Pius09/p9syll.htm)

"Apostolicae Sedis Moderationi ...

... A Bull of Pius IX (1846-78) which regulates anew the system of censures and reservations in the Catholic church. It was

issued 12 October, 1869, and is practically the present penal code of the Catholic Church. ...

...Pius IX, therefore, simplified them again for the three hundred years of accumulation, by the Bull "Apostolicae Sedis Moderationi". ...

... According to those introductory passages, the Bull "Apostolicae Sedis" left all canonical penalties and impediments (deposition, degradation, deprivation of benefice, irregularity, etc.) as they were before, except those with which it expressly deals. And it deals expressly with those penalties only, the direct purpose of which is the reformation rather than the punishment of the person on whom they are inflicted, namely, censures (excommunication, suspension, and interdict). Moreover, it deals only with a certain class of censures. For clearness it is well to observe that a censure may be so attached to the violation of a law that the law-breaker incurs the censure in the very act of breaking the law, and a censure, as decreed binds at once the conscience of the law-breaker without the process of a trial, or the formality of a judicial sentence. In other words, the law has already pronounced sentence the moment the person who breaks the law has completed the facto of consciously breaking it; for which reason, censures thus decreed are said to be decreed per modum latae sententiae ipsoque facto incurrandae, i.e. censures of sentence pronounced and incurred by the act of breaking the law. But, on the other hand, a censure may be so attached to the breaking of a law that the law-breaker does not incur the censure until, after a legal process, it is formally imposed by a judicial sentence, for which reason censures thus decreed are called ferendae sententiae, i.e. censures of sentence to be pronounced. Censures of this latter kind were left out by this Bull, and remain just as they were before, together with those penalties above referred to, the direct purpose of which is punishment. The Bull "Apostolicae Sedis Moderationi" deals, therefore, exclusively with censures latae sententiae. Now, how has it altered or abrogated them? It abrogated all except those expressly inserted in it. Those which are inserted in it, whether old ones revived or retained, or new ones enacted, bind throughout the Catholic Church, all customs of any kind to the

contrary notwithstanding, because this Bull became the source of the binding power of all and each of them, even of such as might have gone into disuse anywhere or everywhere.

The censures retained are inserted in the Bull in two ways: First it makes of list of a certain number of them; Second, it inserts in a general way all those which the Council of Trent either newly enacted, or adopted from older canons as to make them its own; not those, therefore, which the Council of Trent merely confirmed, or simply adopted from older canons. ...

... Finally, the Bull "Apostolicae Sedis" gives a list of twelve censures which are reserved in a special manner (speciali modo) to the Pope; so that to absolve from any of these, even a bishop requires a special delegation, in which these are specifically named. These twelve censures, except the one numbered X, were taken from the Bull "In Coena Domini" (so called because from 1364 to 1770 it was annually published at Rome, and since 1567 elsewhere on Holy Thursday ceased to be, except as an historical document. Of these eleven canonical offences, five refer to attacks on the foundation of the Church; that is, on its faith and constitution. Three refer to attacks on the power of the Church and on the free exercise of that power. The other three refer to attacks on the spiritual or temporal treasures of the Church. A few censures have been enacted since the Bull "Apostolicae Sedis" was published. These are usually mentioned and interpreted in the published commentaries on that Bull. The commentary by Avanzini and Pennacchi (Rome, 1883), the learned editors of the "Acta Sanctae Sedis", is the most complete. That issued (Prato, 1894) by the late Cardinal D'Annibale, however, if of all others to be recommended for conciseness and accuracy combined." [Roman Catholic Online Encyclopedia; Apostolicae Sedis Moderationi] - <http://www.newadvent.org/cathen/01645a.htm>

The writings of the Roman Catholic Church are endlessly filled with these types of "defenses", "reasons" and "explanations" for what "she" claims to be able to righteously do [eliminate heretics] in "defense" of "faith and morals", in "defense" of "common good", in defense of the "innocent". Look for yourself, study the history so that it will not be forgotten, for it remains "her" doctrine. Many more official quotes and

sources could be given as it is almost endless, and there are many books on the subject, and many commentaries on the Canon [ie, Fr Alexius M Lepicier; P. Marianus de Luca and many, many others] and Popes and Historians that have thoroughly written on the subject. Look for them, read them, read both sides.

"**She**" has indeed persecuted and worn out the Saints of the Most High God. "**She**" admits doing so "**herself**". ...

Let us also see if the **Office of the Inquisition** is still around...

"... Founded in 1542 by Pope Paul III with the Constitution "Licet ab initio," **the Congregation for the Doctrine of the Faith** was **originally called the Sacred Congregation of the Universal Inquisition** as **its duty was to defend the Church from heresy. It is the oldest of the Curia's nine congregations.**"

"Pope St. Pius X in 1908 changed the name to the Sacred Congregation of the Holy Office. It received its current name in 1965 with Pope Paul VI. Today, according to Article 48 of the Apostolic Constitution on the Roman Curia, "Pastor Bonus", promulgated by the Holy Father John Paul II on June 28, 1988, «**the duty proper to the Congregation for the Doctrine of the Faith is to promote and safeguard the doctrine on the faith and morals throughout the Catholic world: for this reason everything which in any way touches such matter falls within its competence.**» ... [Congregation for the Doctrine of the Faith] - http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_pro_14071997_en.html

"...**faith and morals...**" and "**...everything which in any way touches such matter falls within its [Congregation for the Doctrine of the Faith's] competence...**"

What have we learned on "**faith and morals**"?

Cardinal **Joseph Aloisius Ratzinger** himself was the Head of this office of the "Congregation for the Doctrine of the Faith", when later He eventually became pope Benedict XVI.

"In 1981, he settled in Rome when **he became Prefect of the Congregation for the Doctrine of the Faith**, one of the most important offices of the Roman Curia. At the time of his election as Pope, **he was also Dean of the College of Cardinals**, and as such the *primus inter pares* among the cardinals." [Benedict XVI; Wikipedia]
- [Pope Benedict XVI - Wikipedia, the free encyclopedia](#)

He may not be as charismatic as pope John Paul II [**Karol Józef Wojtyła**], but he is more of a theologian than his predecessor, and thus someone to be most careful of.

Haeresis [Heresy] - A Very Serious Look, and this is being made known, so that all may know, by their own eyes, by their own study of the matter, that what the Roman Catholic theology teaches on this particular subject is deadly even unto this very day. This is not a laughing nor a light matter, and for any who really want to know what Rome holds to "her" bosom, I ask you to pray before you read what is to follow hereafter and pray before you consider it, and do not refuse to acknowledge the evidence given, as it is to be given into your hands, so that anyone can make their own decision on what to do with it. It is not to be used as a weapon to destroy lives, but to save them.

[A bit of history about me before this is truly begun: I was born into and raised Roman Catholic for 30 years, born into a family of Roman Catholics - though now by CHRIST JESUS and the HOLY SPIRIT and much study and much prayers upon my knees in tears to know the Truth - I am a fully Baptized Seventh Day Adventist [for about 3 years now]. There are family members which still currently work for the local diocese, for and under the current Bishop of the city in which I reside. I was "baptised" [as a child] and later confirmed into the Roman Catholic faith. Grew up learning and knowing the "way of the Cross", "sign of the Cross", "mass" [every week, partaking of both the "Host" and "Chalice"], been to confessional, kept the "blessed" Rosary [taught how to kiss it] and carried it and prayed upon it [sometimes many times in a day], wearing the Scapular and medallions and crucifix. Holding and carrying with me everywhere I went the blue "Pieta" book, having later memorized it in its entirety, claiming its "promises" from "Mary", having said those prayers daily. Grew up and taught the "apparitions" and miraculous events of Fatima, Lourdes, etc. Later in life worked very briefly for a Roman Catholic Media Ministry, which held to the knowledge of the "saints" [experts] and "miracles" which still functions today, though now it has been moved eastward. Now, even after all of this and finally coming to the place in which I am having the Bible [the WORD of GOD] and HIS HOLY SPIRIT as Guide into all Truth, the study continues forward into the Truth with ever increasing Light, and having learned what is about to be shared, I ask any to not only consider this background, but the evidence, even upon its own merits. **Sources will be given without direct links, but should any desire a direct link, send the quote along with an IM for the link.** What you do with it is up to you.]

What does the Roman Catholic Theology teach about Heresy and what should [and must] be done to them that are so found to be Heretics? Read onward...

A scripture which I found to apply directly to myself while doing this indepth study: But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: Acts 24:14

The Roman Catholic Church has within its teachings, it's theology, which it proudly professes unto this day, a most terrible and unrelenting doctrine against whomever it deems "**heretic**". It is thus stated briefly [in Latin] [Google Translate may help those that cannot read it, but it will not fully and or correctly translate the full content, copy small portions]:

"...C. XLVII. Non sunt homicidae qui adversus excommunicatos zelo matris ecclesiae armantur

Item Urbanus II. Godifredo, Lucano Episcopo 607.

Excommunicatorum interfectoribus (prout 608 in ordine Romanae ecclesiae didicisti 609a) secundum intentionem 610* modum congruae satisfactionis iniunge. Non 611 enim eos homicidas arbitramur 612, quos, aduersus excommunicatos zelo catholicae matris 613 ardentes, aliquos 614 eorum trucidasse contingit 615b. Ne 616 tamen eiusdem ecclesiae matris disciplina deseratur 617, tenore 618c, quem diximus, penitenciam eis indicito congruentem, qua diuinae simplicitatis oculos aduersus se conplacare ualeant 619, si forte quid duplicitatis pro humana fragilitate in eodem flagicio incurrerint 620."

“... C. XLVIII. Pax ecclesiae mesticiam consulatur perditorum.

Item Augustinus [epistola L.] ad Bonifatium 621a.

Quis enim nostrum 622* uelit aliquem inimicorum 623b non solum perire, uerum etiam aliquid perdere? Sed si aliter non meruit habere pacem domus Dauid, nisi Absolon, filius eius, in bello, quod gerebat contra patrem, fuisse extinctus, quamuis magna cura mandauerit 624c suis, ut eum, quantum possent, uiuum saluumque serarent, et 625d esset cui paternus affectus penitenti ignosceret 626, quid ei resistit 627, nisi perditum flere, et sui regni pace acquisita suam mesticiam consolari?

Gratian. Si ergo uiri sancti et publicae potestates bella gerentes non fuerunt transgressores illius mandati: Non occides, “ quamuis quosque flagitiosos digna morte perimerent; si miles suae potestati obediens non est reus homicidii, si eius imperio quemlibet flagitiosum interfecerit; si homicidas, et uenenarios punire non est effusio sanguinis, sed legum ministerium; si pax ecclesiae mesticiam consulatur perditorum; si illi, qui zelo catholicae matris accensi excommunicatos interficiunt, homicidae non iudicantur: patet, quod malos non solum flagellari, sed etiam interfici licet. {sign-“double s”} . I. Sed queritur, si contingat aliquos malos puniri ab his, qui non habent legitimam potestatem, an sint rei effusi sanguinis hii, per quos puniuntur?

De his ita scribit Ambrosius [lib. II. De Cain et Abel, cap. 4.]628: ...”

C. XLIX. Aliquando puniuntur peccata per populos diuino iussu excitatos.

Remittuntur peccat per Dei uerbum, cuius Leuites interpres et quidam 629 executor est. Remittuntur 630a per officium sacerdotis sacrumque ministerium. Puniuntur quoque peccata 631b per homines, sicut per iudices, qui potestate ad tempus utuntur. {sign-“double s”} I. 632C Puniuntur peccata etiam per populos, sicut legimus, quia sepe ab alienigenis, Dei iussu excitatis propter diuinae maiestatis offensam, subactus 633 est populus iudeorum.

Gratian. Hinc notandum est, quod aliquando punit Deus peccata per nescientes, aliquando per scientes. Per nescientes peccata punit, sicut per Sennacherib 634, et per 635 Nabuchodonosor, et per Antiochum 636, et per principes Romanorum, et per nonnullos reges gentilium populum Israeliticum delinquentem affixit aliquando, aliquando captiuauit. {sign-“double s”} I. Unde ipse 637 Dominus ait per Prophetam 638: Virga furoris mei Assur: ipse autem non cognovit. “ Assur erat uirga furoris Domini, quia per eum innumeritas gentes diuina iusticia flagellare dispositus. Ipse uero non cognovit, quia in superbiam elatus uictoriis, quam assecutus fuerat, non diuinae potentiae, sed suis uiribus attribuit. Unde contra eius superbiam Dominus loquitur, dicens 639: ” Numquid serra gloriabitur contra eum, qui secat in ea? aut numquid exaltabitur securis contra eum, qui cedit in ea? ” Quibus similitudinibus satis perspicue ostenditur, quod sicut serra et securis nec secare, nec ceder ligna possunt, nisi ab alio regantur, ac ideo contra regentem 640d se superbire non debent: sic illi, per quos Deus punit, absque nutu diuinae dispositionis nichil agere valent, ac ideo contra se regentem superbire non licet eis. {sign-“double s”} 2. Tales in eo, quod puniunt, Deo seruire dicuntur; in eo autem, quod ignorantes se esse ministros irae Dei inopia uanitate superbunt, mercedem seruitutis suae a Dea non nisi tempore inueniunt, penam uero superbiae suae non effugunt. Unde, orgasm diceret ad Prophetam de Nabuchodonosor Dominus: ” Quid 641 dabo ei pro labore, quo seruuiuit michi apud Tirum? ” statim subiunxit: Da, ” 642 hoc est datam sibi pronuncia, ” Egyptum et Ethiopiam. ” orgasm autem in corde suo superbens postea diceret 643: ” Nonne hec est Babylon, quam ego condidi in robore regni mei? Etc. ” statim inmutauit Deus rationabilem mentem eius, et induit eum bestialitate ferina, ut ab hominibus fugiens orgasm bestiis uiueret. {sign-“double s”} 3. Per Antiochum 644 quoque, orgasm ydolatriam 645c Iudaicæ plebis Dominus puniret, et pacem, quam ex lege Dei abiecta 646, et ex sacris nationum assumptis querebant 647, illis 648 in perniciem uerteret, quia Dei dispositionem ignorans suae facultati deuastationem illius plebis attribut, inprecatur in eum Propheta 649, dicens: ” Effunde iram tuam in gentes, que te non nouerunt, et in regna, que nomen tuum non inuocauerunt, ne forte dicant in gentibus: ubi est Deus eorum? ” {sign-“double s”} 4. Similiter, orgasm per Romanos peccatum mortis Christi Deus punire decreuisset, urbis 650 excidium et Iudaicæ plebis miseram captiuitatem suis uiribus ascribere ceperunt, unde contra eos Propheta inprecatur, dicens 651: ” Leua manus tuas in superbias eorum, qui te oderunt, ” et qui multa maligne operati monumenta suae uictoriae posuerunt in medio atrio tuo. {sign-“double s”} 5. Per scientes peccata puniuntur, sicut 652f per filios Israel uoluit peccata punire Amorrheorum 653, et Chananeorum et aliarum 654 gentium, quarum terram Israelitis possidendum dedit, quibus etiam precepit 655, ut nemini eorum parcerent, sed omnes morti traderent. Quod propter peccata eorum illis contigisse ex uerbis Domini appetat, qui, orgasm diceret ad Abraham: ” Semini 656 tuo dabo terram hanc, ” ueluti quereret, quare non modo das eam michi? audiuist: ” Nondum enim sunt peccata Amorrheorum consummata. ” Que tunc intelliguntur fuisse consummata, orgasm populus ille, de Egyptiaca seruitute liberatus, terram eorum, sicut Abrahae promissum fuerat, in hereditatem accepit. {sign-“double s”} 6. orgasm ergo sic diuino iussu ad puniendum peccata populi excitantur, sicut populus ille Iudaicus est excitatus ad occupandam terram promissionis, et ad delendas gentes peccatrices, sine cupla noxiis sanguis effunditur, et que ab eis male possidentur in ius et dominium rite transeunt bonorum. {sign-“double s”} 7. orgasm uero occulto instinctu aliqui mouentur ad persequendum 657g malos, sicut Sennacherib, et ceteri, qui populum delinquentem persecuti sunt, licet occulto instinctu operante illorum meritis incitentur ad persequendum, tamen, quia prava intentione non peccata delinquentium punire, sed illorum bona rapere uel 658 suae dicioni subicere querunt, non sunt immunes a crimine. De quibus etiam notandum est, quod aliquando excitantur ad puniendum peccata bonorum, ut tandem per bonos correctos 659 ipsi quoque puniantur, sicut in libro Iudicum legitur 660 de Iabin, rege Chananeorum, et de Madianitis, quod propter ydolatriam 661h populi suscitauit eos Deus 662, ut Israelem 663i affligerent, et terram eorum occuparent. orgasm autem populus Dei sub manibus eorum

diutius afflictus peccatum suum recognosceret, et per penitencium Deum sibi placaret, ex 664k Dei precepto et 665 Barach, comitatus Delboram 666 prophetissam, uxorem Lapidoth, labin, regem Chananeorum, et Sysaram 667l ducem exercitus sui, contriuit, et Gedeon et 668m Zebee et Salmana, reges Madianitarum, et Oreb et Zeb, duces eorum, morti tradidit. {sign-“double s”} 8. Apparet ergo, quod aliquando per legitimam potestatem gerentes, aliquando per populos diuino iussu excitatos, mali pro peccatis suis non solum flagellantur, sed etiam rite perduntur. Nec est contrarium illud Augustini, quod ad Marcellinum pro circumcellionibus supplicans rogabat, ut uerberibus eos coherceret, non morte perderet. Quamuis 669 enim supplicando spatiuum uitae eis reseruari 670 poposcit, non tamen legum seueritatem, qua tales morte plectuntur, non obseruandam docuit.” [“The Decretum of Gratian Part 2 Case 23 Question 5 chapter 47-49”; Decreti Secunda Pars Causa XXIII. Quest. V. c. 47-49; [47,48 specifically given; section 49 given in ‘defense’ of those actions/reasons presented in sections 47,48]]

Thus even more briefly it is stated [in English] as: [“...They are not to be accounted murderers who, zealous for the mother church, have killed excommunicated persons.”] and thus by the above reasoning [and further still to come] it is not a sin, nor crime to murder/kill a “heretic” [as defined by the Roman Catholic theology].

That which is here to follow, deeply exposes this rooted theology, that “she” will not let go of. The sources which will be cited are the official Roman Catholic sources and further histories, namely:

- [1.] Roman Catholic Catechism [CCC] [from Official Vatican.va Online source and New Advent Online],
- [2.] Summa Theologica [Thomas Aquinas],
- [3.] Roman Catholic Encyclopedia [citations included are with the official Nihil Obstat and Imprimatur],
- [4.] Roman Catholic Canon Law [current, w/commentators] [from Official Vatican.va Online source],
- [5.] Papal Bulls [from Official Vatican.va Online source, and/or Papal Encyclicals Online],
- [6.] Popes, Councils, Cardinals, Bishops statements, rulings and documents, etc.,
- [7.] History and various other resources [Americanna, Britannica, Wiki, Merriam Websters], etc.

Beginning with the Roman Catholic Catechism:

[CCC]

“ ...ARTICLE 6
MORAL CONSCIENCE

IV. ERRONEOUS JUDGMENT

1792 Ignorance of Christ and his Gospel, bad example given by others, enslavement to one's passions, assertion of a mistaken notion of autonomy of conscience, rejection of the Church's authority and her teaching, lack of conversion and of charity: these can be at the source of errors of judgment in moral conduct. ...” [Roman Catholic Catechism, Vatican.Va; Erroneous Judgment]

[CCC] “ ...II. THE DEFINITION OF SIN

1849 Sin is an offense against reason, truth, and right conscience; it is failure in genuine love for God and neighbor caused by a perverse attachment to certain goods. It wounds the nature of man and injures human solidarity. It has been defined as “an utterance, a deed, or a desire contrary to the eternal law.”121 ...” [Roman Catholic Catechism, Vatican.Va; Definition of Sin]

The Roman Catholic Church just previously defined what being in “right conscience” was in regards to “moral conduct” and “moral conscience”... and it includes accepting her “authority and her teaching”. To not accept, or to reject her “authority and her teaching” purposefully with “intent” is then a blatant violation [according to this system] of “right conscience” in “moral conduct”, being a “desire contrary to the eternal law” [to be seen in more depth further in], injuring “human solidarity” [“common good”] and therefore is “sin” as defined by the Roman Catholic theological position which defines all things regarding “faith and morals”. By that definition then, any and all persons who are then continually and knowingly [“obstinate ill will”] in an open state of “denial” and/or “rejection” of the “faith” [Roman Catholicism] or in open knowing “denial” and/or “rejection” of the official doctrinal position given by Roman Pontiffs [popes] and/or Official Councils, is then for those persons to be in “mortal sin”.

[CCC]

“ ... IV. THE GRAVITY OF SIN: MORTAL AND VENIAL SIN

1857 For a sin to be mortal, three conditions must together be met: “Mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent.”131 ...” [Roman Catholic Catechism, Vatican.Va; Mortal Sin]

... The gravity of the matter is judged from the teaching of Scripture, the definitions of councils and popes, and also from reason. ... [Roman Catholic Online Encyclopedia, Vatican.Va; Sin]

We then see at this point that "grave matter" [and "gravity of the matter"] on "faith and morals" is also judged by the "definitions of councils and popes" of the Roman Catholic Church. So when one is obstinately and voluntarily in clear, full, open and conscious denial of the Roman Catholic Churches official doctrinal position, and unwilling under any circumstance to alter their decision/position, "she" may then condemn at will by those very "definitions of councils and popes". According to the Roman Catholic Church [as it has in the past, to excommunicate, bring under interdict, consign, or worse] is then without recourse, so that "she" may then use "force" [whatever it deems fit or necessary] to correct/reclaim or even destroy/eliminate "heretics" [for these who deny Roman Catholic teaching are then considered in "erroneous judgment" in regard to "faith and morals", and being "reprobate", "wicked" and "evil", openly and defiantly committing "mortal sin", supposedly endangering not only themselves [like someone classified as a rabid "beast"], but also an evil danger to the faith/faithful of the Roman Catholic Church and the "common good" [as defined by themselves, "injures human solidarity"]...and should the person(s) not "repent" or "recant" properly then they are considered hopeless and forever lost, an immediate and overt danger to themselves, to society and any others who may come into contact with them and so they may be freely handed over for "justice" or to be warred against by whatever means necessary according to law [falls under the Roman Catholic Church's definition and category of "just war" [a holy "crusade"]; no longer seeking the heretics [RCC def.] conversion, but rather their swift and total elimination]].

So we now see that the Roman Catholic Church in her dogmas teaches that to "knowingly" and "voluntarily" reject the official doctrinal teaching of the "Pope" is to automatically reject the LAW of GOD, being the eternal "Divine Law", because it is officially taught of the "Pope" that, "... Furthermore, he is, so to say, the living law, for he is considered as having all law in the treasury of his heart ("in scrinio pectoris"; Boniface VIII. c. i, "De Constit." in VI). ..." [Roman Catholic Online Encyclopedia, New Advent Online; Canon Law, The Living Law] which is then to commit [according to their definition] a "mortal sin", thus being in "erroneous judgment" in the "grave matters" of "faith and morals", and is therefore subject to whatever penalty/judgment is given.

So, by this, it is therefore claimed to be theirs ["Pope" and the "Church" [RCC]] to condemn when deemed fit:

... Moreover, the powers conferred in these regards are plenary. ... nothing is withheld. ... They do not need the antecedent approval of any other tribunal. ... It is theirs to judge offences against the laws, to impose and to remit penalties. ... Further, since the Church is the kingdom of the truth, so that an essential note in all her members is the act of submission by which they accept the doctrine of Christ in its entirety, supreme power in this kingdom carries with it a supreme magisterium — authority to declare that doctrine and to prescribe a rule of faith obligatory on all. [Roman Catholic Online Encyclopedia, New Advent Online; The Pope]

So, let us ask, "What does 'she' [RCC] deem must happen to those 'she' finds as Heretics and/or harboring what 'she' deems Heresy?", but before we can answer that question more fully, let us ask, "What does "she" [RCC] deem as "heresy"?"

...Pertinacious adhesion to a doctrine contradictory to a point of faith clearly defined by the Church is heresy pure and simple, heresy in the first degree. ... [Roman Catholic Online Encyclopedia, New Advent Online; Heresy]

Definition of Heresy given [previously], and continuing with the Roman Catholic Catechism:

[CCC] ... 2089 Incredulity is the neglect of revealed truth or the willful refusal to assent to it. "Heresy is the obstinate post-baptismal denial of some truth which must be believed with divine and catholic faith, or it is likewise an obstinate doubt concerning the same; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him."11 ... [Roman Catholic Catechism, Vatican.va; PART THREE: LIFE IN CHRIST; SECTION TWO THE TEN COMMANDMENTS; CHAPTER ONE YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND; Article 1 THE FIRST COMMANDMENT; I. "You Shall Worship the Lord Your God and Him Only Shall You Serve"; Ending Notation 11, refers to Canon 751 of Roman Catholic Canon Law]

Let us also consider the Summa Theologica of Thomas Aquinas on the subject:

"Summa Theologica: Article 3. Whether heretics ought to be tolerated? ..."

"... I answer that, With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. For it is a much graver matter to corrupt the faith which quickens the soul, than to forge money, which supports temporal life. Wherefore if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death. ..."

"...On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but "after the first and second admonition," as the Apostle directs:

after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death."

"...Yet if heretics be altogether uprooted by death, this is not contrary to Our Lord's command ..."

"...For this reason the Church not only admits to Penance those who return from heresy for the first time, but also safeguards their lives, and sometimes by dispensation, restores them to the ecclesiastical dignities which they may have had before, should their conversion appear to be sincere: we read of this as having frequently been done for the good of peace. But when they fall again, after having been received, this seems to prove them to be inconstant in faith, wherefore when they return again, they are admitted to Penance, but are not delivered from the pain of death."

"...Reply to Objection 1. In God's tribunal, those who return are always received, because God is a searcher of hearts, and knows those who return in sincerity. But the Church cannot imitate God in this, for she presumes that those who relapse after being once received, are not sincere in their return; hence she does not debar them from the way of salvation, but neither does she protect them from the sentence of death." [Summa Theologica, New Advent Online, The Summa Theologica of St. Thomas Aquinas Second and Revised Edition, 1920]

Literally translated by Fathers of the English Dominican Province

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Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol.

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APPROBATIO ORDINIS

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Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliae

MARIE IMMACULATÆ - SEDI SAPIENTIÆ]

Let us now keep in mind that the "sentence of death" can [and even must be, when "necessary" and able in a issue of "grave matter"] be given for what the Roman Catholic Church deems "Heresy" [as defined: "Pertinacious adhesion to a doctrine contradictory to a point of faith clearly defined by the Church" -- whatever "she" may deem this is] in the matter of "faith and morals".

We are about to see that the power, council and approval to do so are still in "her". It is not gone, nor removed, but merely in "abeyance" ... [not at 'this time' openly practiced...but not removed.]

"ABEYANCE ...

...Def: 1 : a lapse in succession during which there is no person in whom a title is vested; 2 : temporary inactivity : suspension ..." [Merriam-Webster's Online Dictionary, also Britannica Online; "Abeyance"]

So, is this "old news, old ways"?

"...Like other powers and rights, the power of rejecting heresy adapts itself in practice to circumstances of time and place, and, especially, of social and political conditions."

"...The ancient discipline charged the bishops with the duty of searching out the heresies in their diocese and checking the progress of error by any means at their command."

"...In some particularly aggravated cases sentence of death was pronounced upon heretics..."

"...The Synod of Verona (1184) imposed on bishops the duty to search out the heretics in their dioceses and to hand them over to the secular power. Other synods, and the Fourth Lateran Council (1215) under Pope Innocent III, repeated and enforced this decree, especially the Synod of Toulouse (1229), which established inquisitors in every parish (one priest and two laymen)."

"...The present-day legislation against heresy has lost nothing of its ancient severity; but the penalties on heretics are now only of the spiritual order; all the punishments which require the intervention of the secular arm have fallen into abeyance."

"...To restrain and bring back her rebellious sons the Church uses both her own spiritual power and the secular power at her command." [Roman Catholic Online Encyclopedia, New Advent Online; Heresy]

...for "all the punishments which require the secular arm" at "her command" have merely fallen into "abeyance" [merely a temporary cessation, until "she" can use it openly again], but have "lost nothing of its ancient severity" in this "present-day legislation against heresy" ... for the Roman Catholic Church, in this practice of condemning "heretics" to "death", actually hides itself, biding its time and "...adapts itself in practice to circumstances of time and place...", until "she" may condemn to death whom "she" deems as heretics openly.

For those who need to read this again do so carefully. **LOOK! UNDERSTAND!** These words clearly reveal that the [H]RCC may still bring about DEATH to a Heretic as they deem fit [when they are able], but it is yet at this time not being enforced (that is openly known of), but it is **NOT GONE, NOT DONE AWAY, NOT REMOVED!** The punishment for **HERESY** (as

defined by the [H]RCC is still **VERY REAL** (it is merely dormant and sleeping, not dead), and is only biding its time, waiting to resurface in it all of its UNMITIGATED FURY, for as the previous quote given says, "...adapts itself in practice to **circumstances of time and place...**" and as soon as it is needed again, as soon as it can, and wherever it can and will do so, it can be drawn upon in **FULL FORCE!**

Scripture says there is coming another such time soon, but this time "she" is wielding the "**sword**" in the hands of the daughters...

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed." - **Revelation 13:12 KJV**

Let us look deeper still, to be sure...

Continuing in the Roman Catholic Online Encyclopedia, it says:

"The question has been raised whether it be lawful for the Church, not merely to sentence a delinquent to physical penalties, but itself to inflict these penalties. As to this, it is sufficient to note that the right of the Church to invoke the aid of the civil power to execute her sentences is expressly asserted by Boniface VIII in the Bull "Unam Sanctam". This declaration, even if it be not one of those portions of the Bull in which the pope is defining a point of faith, is so clearly connected with the parts expressly stated to possess such character that it is held by theologians to be theologically certain (Palmieri, "De Romano Pontifice", thes. 21). The question is of theoretical, rather than of practical importance, since civil Governments have long ceased to own the obligation of enforcing the decisions of any ecclesiastical authority. This indeed became inevitable when large sections of the population ceased to be Catholic. The state of things supposed could only exist when a whole nation was thoroughly Catholic in spirit, and the force of papal decisions was recognized by all as binding in conscience." [Roman Catholic Online Encyclopedia, New Advent Online; The Pope]

See how that important question that "has been raised" and asked, was avoided?

"...David of Augsburg (cf. Preger, "Der Traktat des David von Augsburg über die Waldenser", Munich, 1878 pp. 43 sqq.) pointed out to the inquisitor four methods of extracting open acknowledgment:

... fear of death, i.e. by giving the accused to understand that the stake awaited him if he would not confess; ...

... more or less close confinement, possibly emphasized by curtailment of food; ...

... visits of tried men, who would attempt to induce free confession through friendly persuasion; ...

... torture, which will be discussed below. ...

... Had this papal legislation been adhered to in practice, the historian of the Inquisition would have fewer difficulties to satisfy. In the beginning, torture was held to be so odious that clerics were forbidden to be present under pain of irregularity. Sometimes it had to be interrupted so as to enable the inquisitor to continue his examination, which, of course, was attended by numerous inconveniences. Therefore on 27 April, 1260, Alexander IV authorized inquisitors to absolve one another of this irregularity. Urban IV on 2 August, 1262, renewed the permission, and this was soon interpreted as formal licence to continue the examination in the torture chamber itself. The inquisitors manuals faithfully noted and approved this usage. The general rule ran that torture was to be resorted to only once. But this was sometimes circumvented — first, by assuming that with every new piece of evidence the rack could be utilized afresh, and secondly, by imposing fresh torments on the poor victim (often on different days), not by way of repetition, but as a continuation (non ad modum iterationis sed continuationis), as defended by Eymeric; "quia, iterari non debent [tormenta], nisi novis supervenitibus indiciis, continuari non prohibentur." ..." [Roman Catholic Online Encyclopedia, New Advent Online; Inquisition]

[**"fewer difficulties to satisfy?"** ["she" openly admits that there is such a terrible past, and stretches "her" mind to explain "her" methods satisfactorily to others, with "**reason**", even in the light of all available evidence], "**numerous inconveniences?**", "**absolve one another of this irregularity?**" ["irregularity" is speaking of that which is defined and written in Canon Law] ...and why "**odious?**"?, obviously not because of concern for the living being tortured, maimed or about to be burned, killed, but for their own "**sanctity**", for their own "**purity**" so that they [priests, etc] would not incur, what they term "**irregularity**", which they later could simply "**absolve**" their own selves of, by Papal authorization, which means the Pope knew exactly what was going on. [see also, "**Ad Extirpanda**", "**Inquisitors**" are "**commissioned by the Apostolic See**" and are "**obtained**" from the "**Apostolic See**". In fact, the Vatican has had and even now has, one of [if not] the best intelligence gathering agencies in the world. Do I boast for "**her**"? "**She**" will boast enough on "**her**" own...] Consider also and compare those [priests, etc] with the Pharisical Jews in JESUS' day, that would not enter into the Palace of Pilate...yet they had no compunction about handing HIM over to Pilate to be tortured and crucified, and finally when Pilate refused to have HIM crucified [though not above still beating HIM and allowing HIM to suffer pains of punishment meant for the guilty, though Pilate again and again stated that JESUS was innocent], the Jews were given the ability to Crucify HIM themselves, were present at the Crucifixion and Cross, and were given soldiers to aide in it.]

"...torture...was first authorized by Innocent IV in his Bull "Ad extirpanda" of 15 May, 1252, which was confirmed by Alexander IV on 30 November, 1259, and by Clement IV on 3 November, 1265. ..." [Roman

Catholic Online Encyclopedia, New Advent Online; Inquisition]

Now let us look at "**Ad Extirpanda**" [source to follow the complete quotation] mentioned above [I recommend reading the entirety of it, as to highlight this section would be more than redundant]:

"Ad Extirpanda ...

... A Proclamation of the Laws and Regulations to be Followed by Magistrates and Secular Officials against Heretics and their Accomplices and Protectors ...

... Innocent, the Bishop, Servant of the Servants of God, to his beloved sons, the heads of state or rulers, ministers and citizens established in the states and districts of Lombardy, Riviera di Romagnola, and Marchia Tervisina, salvation and an apostolic benediction. ...

... To root up from the midst of Christian people the weed of heretical wickedness, which infests the healthy plants more than it formerly did, pouring out licentiousness through the offices of the enemy of mankind in this age the more eagerly (as we address ourselves to the sweated labor of the task assigned us) the more dangerously we overlook the manner in which this weed runs riot among the Catholic growth. Desiring, then, that the sons of the church, and fervent adherents of the orthodox faith, rise up and make their stand against the artificers of this kind of evildoing, we hereby bring forth to be followed by you as by the loyal defenders of the faith, with exact care, these regulations, contained serially in the following document, for the rooting-up of the plague of heresy. ...

... In what we gave to your community in apostolical writings, amounting to regulations that we wrote for your legal codes, never at any time to be repealed, making war according to these regulations against all heresy, which rears its head above this holy church, you have gone forward without stint. However, I have sent a letter to my beloved sons, the Dominican priors, provincials and inquisitors into heretical wickedness in Lombardy, Marchia Tervisina and Riviera di Romagnola, commanding each of you that you compel recalcitrant individuals by your excommunication and countries by your interdict to submit (sc. to the new regulations) ...

... We decree that the head of state, whatever his rank or title, in each dominion, whether he is so situated at present, or to be so in the future, in Lombardy, Riviera di Romagnola, or Marchia Tervisina must unequivocally and unhesitatingly swear that he will inviolably preserve, and during his entire term of office see to it that everybody, both in his diocese or administrative domain and the lands subject to his power, shall observe, both what is written herein, and other regulations and laws both ecclesiastical and civil, that are published against heretical wickedness. And the oaths concerning these precisely-observed regulations and laws are to be accepted by whoever succeeds to the monarchical or gubernatorial dignity. Whoever defaults in this regard shall lose the character of head of state or governor. Heads of state and rulers so acting will lose absolutely all guarantees of non-aggression from other governments. No one is obliged to offer fealty to such persons, or ought to do so, even if, afterwards, they submit by swearing the oath. If any head of state or ruler refuses to obey, each and all, these statutes, or neglects them, besides the stigma of forswearing, and the disaster of eternal infamy, he shall undergo the penalty of seeing his country lose its borders, which penalty shall be imposed on him irrecoverably; the country will be converted to common use, because, specifically, a man forsworn and infamous, and, in effect, a protector of heretics, his faith compromised, has usurped the dignity and honor of governmental power; nor shall another head of state or ruler from anywhere replace him, or in any way, by any means, take to himself the vacated dignity or public office. ...

... At the commencement of his term of office, at the assembly of citizens convoked as is the custom, by the authority of the city or feudal domain, the head of state or ruler of the city or feudal domain shall accuse of criminal conduct all heretics of both sexes, no matter by what name they appear on the rolls of citizens. And he will confirm his right to the office inherited from his predecessor in this manner. And furthermore, that no heretical man or woman may dwell, sojourn, or maintain a bare subsistence in the country, or any kind of jurisdiction or district belonging to it, whoever shall find the heretical man or woman shall boldly seize, with impunity, all his or their goods, and freely carry them off, to belong to the remover with full right, unless this kind of removing is restricted to persons designated by law. ...

... This head of state or ruler, by the third day of his term of office, must appoint twelve upright and Catholic men, and two notaries and two servants, or as many as may be needed, selected by the Diocesan bishop if there is one and he wishes to take part; and two Dominicans and two Franciscans selected for this work by their priors, if the region has religious houses of those orders. ...

... Those who are thus appointed may and should seize the heretical men and women and carry off their possessions and cause these to be carried off by others, and take the heretics, or cause them to be taken, into the custody of the Diocesan bishop or his surrogates, and see to it that these things are fully accomplished as well in the diocese as in its entire jurisdiction and district. ...

... The head of state, or whatever ruler stands foremost in the public esteem, must cause the heretics who have been arrested in this manner to be taken to whatever jurisdiction the Diocesan, or his surrogate, is in, or whatever district, or city, or place the Diocesan bishop wishes to take them to. ...

... The utterances of the aforementioned officials are to be faithfully accepted in every matter that regards their office, specially in the aforementioned oath; arguments tending to the contrary are not allowed, where two, three, or more of those present are such officials. ...

... Moreover, when these officials are chosen, they shall swear to execute faithfully all these laws, and to the best of their ability, to tell nothing but the truth, in all those commitments, which as they belong to their office, they fully carry out. ..."

[*"Ad Extirpanda"*, To be continued...]

[Continuing "*Ad Extirpanda*" from Previous, again, please continue to read the entirety, as to highlight this section would be redundant.]

"... And both the aforesaid twelve men and their aforesaid servants and notaries, whether acting as a group, or singly, shall, in all that belongs to their office, have full command, backed by the executive and punitive power of the state. ...

... The head of state or ruler is obliged to treat as fixed and unrepealable all precepts which their office shall require them to utter, and to punish those who fail to conform to these precepts. ...

... If the said officials shall at any time receive any damage either in their persons or their goods as a result of the performance of their duties, they shall be saved harmless by means of a full restitution. ...

... Neither these officials, nor their successors, are permitted at any time to reach an agreement about what they are doing, or of what their duties consist, unless this agreement is dictated by the aforesaid Diocesan and religious orders. ...

... The term of office of these officials shall last only six months, which when they have completed, the head of state is obliged to substitute for them according to the prescribed form, an equal number of officials who shall serve the aforesaid term in the same form in the following six-month period. ...

... These officials shall receive out of the state treasury, or that of the district, when they leave them for the purpose of performing these duties, each of them 18 gold coins, which the head of state or ruler is obliged to give them or cause to be given them; if not then, before the third day after their return to the same city or district. ...

... And beyond that they shall seize one-third of the heretics' property; one-third of the fines to which the heretics shall be sentenced shall go to the lesser officials who must content themselves with this pay. ...

... But they shall not be, in any way, required to perform any other duty or work which interferes with, or might interfere with, this duty. ...

... No legislation, passed or yet to be passed, shall have force to interfere with any of these official functions. ...

... And if one of these officials, through incompetence, sloth, preoccupation with another task, or exceeding of the limits of his authority, is removed from office by the aforesaid Diocesan bishop and religious orders, the head of state or ruler must remove him by their command or word and, according to the prescribed form, substitute another. ...

... If one of these officials, faithlessly and falsely, exceeds the limits of his authority to give aid and comfort to persons in custody on heresy charges, besides everlasting infamy, which, as a protector of heretics, he shall incur, he shall be punished by the head of state or ruler according to the sentence of the aforesaid Diocesan and monastic orders of the place. ...

... When the Diocesan, or his surrogate, or the inquisitors commissioned by the Apostolic See, arrive on their missions, the head of state and his vassals and other assistants will lend aid and will faithfully perform their duty with them ... will be bound to give the aforesaid officials and their assistants counsel and help when they are trying to arrest a male or female heretic, or seize such a person's belongings, or gather evidence; or enter a house, or a manor, or a hideaway to arrest heretics, on pain of paying 25 pounds in Imperials as a penalty or fine on their former loyalty changing, in whatever manner; to dereliction; the government of a city shall pay a hundred pounds, a manorial domain fifty imperials in coin. ...

... Whoever shall have the audacity to arrange the escape from custody of a male or female heretic, or shall try to prevent the arrest of such a person: or shall prevent the entry of an official into any house, or tower, or any place to hinder arrest, or prevent the gathering of evidence concerning such persons, shall have all his goods, according to the law at Padua when Frederick was emperor there, consigned to the state in perpetuity, and the house that was barred against the official shall be levelled with the ground and its rebuilding prohibited, and the belongings found therein shall be awarded to the officials making the arrest; and if the heretics are found as a result of this prohibition or special preventive measure, the borough shall forfeit to the state two hundred pounds; localities both of the boroughs and the state fifty Imperials, unless within three days the would-be liberator or liberators of the heretics are brought before the head of state for

a personal interview. ...

... Above all, the head of state or ruler must hold all male and female heretics who shall be arrested from this date, in the custody of Catholic men appointed by the Diocesan if there is one, and the above mentioned monastic orders, in a safe and secure prison set aside for them, in which only they will be held, away from thieves and violators of the secular criminal code, till their cases are decided; expenses to be paid by the state or the administrative district. ...

... If at any time a non-heretical man or woman state that heretics in custody, who have already confessed, are no heretics; or if perhaps the non-heretics demand that the aforesaid fraudulent persons should be released from life imprisonment, though they are nevertheless convicted heretics and must be acknowledged such; the persons who create this snare, accordingly to the aforesaid law shall resign all their property to the state in perpetuity. ...

... The head of state and ruler of whatever kind are especially obliged to present all male and female heretics, under whatever name they are accused, within fifteen days after their arrest, to the Diocesan or his surrogate, or to the inquisitors of heresy, to perform the examination of themselves and their heresies. ...

... Those convicted of heresy by the aforesaid Diocesan Bishop, surrogate or inquisitors, shall be taken in shackles to the head of state or ruler or his special representative, instantly, or at least within five days, and the latter shall apply the regulations promulgated against such persons. ...

... The head of state or ruler must force all the heretics whom he has in custody, provided he does so without killing them or breaking their arms or legs, as actual robbers and murderers of souls and thieves of the sacraments of God and Christian faith, to confess their errors and accuse other heretics whom they know, and specify their motives, and those whom they have seduced, and those who have lodged them and defended them, as thieves and robbers of material goods are made to accuse their accomplices and confess the crimes they have committed. ...

... And the house, in which a male or female heretic shall be discovered, shall be levelled with the ground, never to be rebuilt; unless it is the master of the house who shall have arranged the discovery of the heretics. And if the master of the house owns other houses in the same neighborhood, all of the other houses shall in like manner be destroyed, and the goods that shall be found in the house and the others related to it shall be dispersed to the populace, and shall belong to whoever carries them off, unless the removers shall be appointed by law. Above all, the master of the house, besides incurring eternal infamy, must pay the government or locality fifty pounds Imperial in coin; if unable to pay, he shall suffer life imprisonment. The borough where the heretics are arrested or discovered shall pay the government of the state a hundred pounds; and a manor shall pay fifty, and the regions adjoining manors and states, fifty. ...

... Whoever shall be caught giving any male or female heretic counsel, help, or favor, besides the other punishments mentioned duly in their logical places in other passages of this decree, shall become infamous by that same law, and shall be admitted neither to public office, nor public affairs, nor the election of persons to these, nor may he testify in a legal process; to that extent shall his incapacity to testify go, that he shall neither bequeath legacies to heirs nor inherit them himself. No one shall be compelled to respond to any business dealings initiated by him but he shall be so compelled by others. If he be by chance a judge, his sentence shall prove nothing, nor shall he hear any case. If he be an attorney, his defence in court will never be allowed to prevail. If he be a notary, the legal documents drawn up by him shall be utterly without validity. Those who give ear to the false doctrines of heretics shall be punished like heretics. ...

... The head of state or ruler must cause the names of all men rendered infamous by heresy, or under a statute of outlawry for it, to be written in a consistent form and manner in four books, of which one shall go to the state or local government, another to the Diocesan bishop, the third to the Dominican friars, and the fourth to the Franciscans, and the names of these persons are to be read aloud three times a year in a solemn public ceremony. ...

... The head of state or ruler must carefully investigate the sons and grandsons of heretics and those who have lodged them, defended them, and given them aid, and in the future admit them to no public affairs or public office. ...

... The head of state or ruler must send one of his aides, chosen by the Diocesan if there is one, with the aforesaid inquisitors obtained from the Apostolic See, as often as they shall wish, into the jurisdiction of the state and the district. This aide, as the aforesaid inquisitors shall have determined, will compel three men or more, reliable witnesses, or, if it seem good to them, the whole neighborhood, to testify to the aforesaid inquisitors if they have detected any heretics, or want to expose their motives, whether the heretics celebrate rites in secret gatherings, or scoff at the common life of the faithful, and their customs; or if the witnesses want to expose those the heretics have seduced, or their defenders, or those who lodge them, or those who give the heretics help. The head of state shall proceed against the accused according to the laws of the Emperor Frederick when he governed Padua. ..."

[**"Ad Extirpanda" to be continued...**]

["Ad Extirpanda" Continued and Finished with Source, please continue to read the entirety as to highlight****

this section would be redundant]

"... The head of state or ruler must, within ten days after the accusation, complete the following tasks: the destruction of the houses, the imposition of the fines, the consigning and dividing-up of the valuables that have been found or seized, all of which have already been described in this decree. He must obtain all fines in coin within three months, and divide them up in the manner to be set forth hereafter, and convict of crime those who cannot pay, and hold them in prison until they can. However, he shall be subject to investigation for all and each of these things, as it shall be described hereunder, and moreover he must designate one of the assistants, chosen by the Diocesan bishop or his surrogate and the aforesaid inquisitors, to carefully complete all these tasks; another assistant shall be substituted if they so decide. ...

... None of these sentences or punishments imposed on account of heresy, shall, either by the motion of any public gathering, the advice of counselors, or any kind of popular outcry, or the innate humanity of those in authority, be in any way waived or pardoned. ...

... The head of state or ruler must divide up all the property of the heretics that is seized or discovered by the aforesaid officials, and the fines exacted from these heretics, in the form and manner following: one-third shall go to the government of the state or district. The second as a reward of the industry of the office shall go to the officials who handled this particular case. The third shall be deposited in some secure place to be kept by the aforesaid Diocesan bishop and inquisitors, and spent as they shall think fit to promote the faith and extirpate heretics, this policy prevailing in spite of any statute that has been or shall be enacted against this dividing-up of the heretics' property. ...

... If anyone tries to abolish, reduce or change any of these statutes, without particular authority from the Apostolic See, the head of state or ruler presiding at that time over the state or district, must, according to the prescribed form, render him infamous, as a public advocate and patron of heretics, and fine him fifty Imperials in coin, which if the head of state is unable to collect, he shall declare him an outlaw, a brand not to be removed till twice the sum is paid over. ...

... The head of state, or ruler, during the first ten days of his term of office, by employing three faithful Catholic men, chosen for this purpose by the Diocesan bishop, if there is one, and the Dominican and Franciscan friars, must investigate the most recent occupant of his post, and the latter's aides, concerning everything that is written in these statutes or regulations and laws against heretics and their accomplices, and punish those who have overstepped the bounds of their authority for each and every particular they have neglected to perform, and compel the present government to restore the lost function; nor shall any departure from the regular procedure cause anyone in the government to be exempted from the investigation. ...

... The aforesaid three men shall swear that they have acted in good faith in investigating the previous government concerning everything in these laws and regulations. ...

... In addition, the head of state or ruler of any city or district must delete or erase completely whatever, in any statute or legal code, is found to contradict or hinder, in any way, these regulations, statutes, or laws; and in the beginning and the middle of his term of office, he shall cause these statutes, regulations, and laws to be solemnly read aloud in a public assembly; and even in places outside his jurisdiction or district, they shall be set forth if it seem good to the aforesaid Diocesan, or inquisitors and friars aforementioned. ...

... Finally, all these statutes, regulations, and laws, and whatever shall be enacted at any time by the Apostolic See against heretics and their accomplices, must be written in a consistent format in four books, of which the first shall be deposited in the legal archives of the state, the second with the Diocesan bishop, the third with the Dominicans, the fourth with the Franciscans, all kept with the greatest care, that they may in no way be violated by forgers. ...

... Given at Perusio, 15 May, in the ninth year of our pontificate." [Ad Extirpanda; translated into English from the Latin; Pope Innocent IV; for further notation and Latin text, Scribd Online Catalog resources "Ad Extirpanda Pope Innocent IV 1252"]

"... This, however, was also no innovation, for in 1205 Innocent III, by the Bull "Si aduersus vos" forbade any legal help for heretics: "We strictly prohibit you, lawyers and notaries, from assisting in any way, by council or support, all heretics and such as believe in them, adhere to them, render them any assistance or defend them in any way." But this severity soon relaxed, and even in Eymeric's day it seems to have been the universal custom to grant heretics a legal adviser, who, however, had to be in every way beyond suspicion, "upright, of undoubted loyalty, skilled in civil and canon law, and zealous for the faith." ..." [Roman Catholic Online Encyclopedia, New Advent Online; Inquisition]

Indeed, the aforementioned words reveal that the person(s) accused as a "heretic" may have had "legal" help, and it is supposed to sound beneficial to the person(s) accused, but this so-called "defender" [rather not of the person accused, but of the very Roman Catholic faith, sworn to the Papal See to uproot any and all "heretics"] had to be one from the Roman Catholic's own sworn ranks, a person who was of undying loyalty to the Roman Catholic faith alone, as is stated plainly, "upright, of undoubted loyalty, skilled in civil and canon law, and zealous for the faith." What benefit was such to the person(s) who was/were already denounced with "infamy" and branded as a "heretic" or "harbinger" even before sentencing? Notice in the beginning of "Ad Extirpanda", that Pope Innocent IV, already alludes to that which

had already been given in regards to the punishment of "heretics", and such were "never to be repealed". Many will proclaim that this document does not directly say to "burn", "stake", etc. a "heretic", but this is because it is more subtly given already and previously. The accused guilty are condemned guilty, and "heresy" is then whatever they deem it to be, and as such can be anything they define, and so a "heretic" can be anyone they decide one to be. One will also notice in "Ad Extirpanda" that Pope Innocent IV in several occasions mentions **Holy Roman Emperor Frederick II [see Constitution of 1224]**, and this being most important to consider on the punishment of what the Roman Catholic Church deems "heretics". We should also consider other councils [Lateran Council, 1215;] and papal [Alexander IV (1254 - 1292), Clement IV (1265 - 1268), Nicholas IV (1288 - 1292), Boniface VIII (1294 - 1303); Urban IV; Gregory IX] decrees [ie Innocent III - Bull "Si Adversus Vos"]. I will recommend anyone to read the translators notes and introduction to "Ad Extirpanda", again found here [Ad Extirpanda; translated into English from the Latin; Pope Innocent IV; for further notation and Latin text, Scribd Online Catalog resources "Ad Extirpanda Pope Innocent IV 1252"]

We are going to look at this Holy Roman Emperor Frederick II in the histories to find out exactly what Pope Innocent IV was talking about in regards to what should be done with "heretics", that everyone was already supposed to know about.

The History Of the Holy Roman Emperor Frederick II [as noted by Pope Innocent IV in "Ad Extirpanda"; previously cited].

"... Innocent III endeavored, at the Lateran Council of 1215, to secure uniformity by a series of severe regulations defining the attitude of the Church to heretics, and the duties which the secular power owed to exterminate them under pain of forfeiture, and this became a recognized part of canon law; but in the absence of active secular cooperation its provisions for a while remained practically a dead letter. It was reserved for the arch-enemy of the Church, Frederic II, to break down, throughout the greater part of Europe, the particularism of local statutes, and place the population at the mercy of such emissaries as the popes might send to represent them. It was requisite for him to acquire the favor of Honorius III to secure his coronation in 1220; and when the inevitable rupture took place, it was still necessary for him to meet the charge of heresy so freely brought against him by manifesting special zeal in the persecution of heretics, though doubtless, if left to himself, philosophic indifference would have led him to tolerate any form of belief that did not threaten disobedience to the ruler."

"In a series of edicts dating from 1220 to 1239 he thus enacted a complete and pitiless code of persecution, based upon the Lateran canons. Those who were merely suspected of heresy were required to purge themselves at command of the Church, under penalty of being deprived of civil rights and placed under the imperial ban; while, if they remained in this condition for a year, they were to be condemned as heretics. Heretics of all sects were outlawed; and when condemned as such by the Church they were to be delivered to the secular arm to be burned. If, through fear of death, they recanted, they were to be thrust in prison for life, there to perform penance. If they relapsed into error, thus showing that their conversion had been fictitious, they were to be put to death. All the property of the heretic was confiscated and his heirs disinherited. His children, to the second generation, were declared ineligible to any positions of emolument or dignity, unless they should win mercy by betraying their father or some other heretic. All "credentes", fautors, defenders, receivers, or advocates of heretics were banished forever, their property confiscated, and their descendants subjected to the same disabilities as those of heretics. Those who defended the errors of heretics were to be treated as heretics unless, on admonition, they mended their ways. The houses of heretics and their receivers were to be destroyed, never to be rebuilt. Although the evidence of a heretic was not receivable in court, yet an exception was made in favor of the faith, and it was to be held good against another heretic. All rulers and magistrates, present or future, were required to swear to exterminate with their utmost ability all whom the Church might designate as heretics, under pain of forfeiture of office. The lands of any temporal lord who neglected, for a year after summons by the Church, to clear them of heresy, were exposed to the occupancy of any Catholics who, after extirpating the heretics, were to possess them in peace without prejudice to the rights of the suzerain, provided he had offered no opposition. When the papal Inquisition was commenced, Frederic hastened, in 1232, to place the whole machinery of the State at the command of the inquisitors, who were authorized to call upon any official to capture whomsoever they might designate as a heretic, and hold him in prison until the Church should condemn him, when he was to be put to death."

"This fiendish legislation was hailed by the Church with acclamation, and was not allowed to remain, like its predecessors, a dead letter. The coronation-edict of 1220 was sent by Honorius to the University of Bologna to be read and taught as a part of practical law. It was consequently embodied in the authoritative compilation of the feudal customs, and its most stringent enactments were incorporated in the Civil Code. The whole series of edicts was subsequently promulgated by successive popes in repeated bulls, commanding all states and cities to inscribe these laws irrevocably in their local statute-books. It became the duty of the inquisitors to see that this was done, to swear all magistrates and officials to enforce them, and to compel their obedience by the free use of excommunication. In 1222, when the magistrates of Rieti adopted laws conflicting with them, Honorius at once ordered the offenders removed from office; in 1227 the people of Rimini resisted, but were coerced to submission; in 1253, when some of the Lombard cities demurred. Innocent IV promptly ordered the inquisitors to subdue them; in 1254 Asti peacefully accepted them as part of its local laws; Como followed the example, September 10, 1255; and in the recension of the laws of Florence made as late as 1355, they still appear as an integral part. Finally, they were incorporated in the latest additions to the Corpus Juris as part of the canon law itself, and, technically speaking, they may be regarded as in force to the present day."

"This virtually provided for a very large portion of Europe, extending from Sicily to the North Sea. The western regions made haste to follow the pious example. Coincident with the Treaty of Paris, in 1229, was an ordonnance issued in the name of the boy-king, Louis IX, giving efficient assistance by the royal officials to the Church in its efforts to purge the land of heresy. In the territories which remained to Count Raymond his vacillating course gave rise to much dissatisfaction, until, in 1234, he was compelled to enact, with the consent of his prelates and barons, a statute drawn up by the fanatic Raymond du Fauga of Toulouse, which embodied all the practical points of Frederic's legislation, and decreed confiscation against every one who failed, when called upon, to aid the Church in the capture and detention of heretics. In the compilations and law books of the latter half of the century we see the system thoroughly established as the law of the whole land, and in 1315 Louis le Hutin formally adopted the edicts of Frederic and made them valid throughout France."

"In Aragon Don Jayme I, in 1226, issued an edict prohibiting all heretics from entering his dominions, probably on account of the fugitives driven out of Languedoc by the crusade of Louis VIII. In 1231, in conjunction with his prelates, he drew up a series of laws instituting an episcopal Inquisition of the severest character, to be supported by the royal officials; in this appears for the first time a secular prohibition of the Bible in the vernacular. All possessing any books of the Old or New Testament, "in Romancio", are summoned to deliver them within eight days to their bishops to be burned, under pain of being held suspect of heresy. Thus, with the exception of farther Spain and the Northern nations, where heresy had never taken root, throughout Christendom the State was rendered completely subservient to the Church in the great task of exterminating heresy. And, when the Inquisition had been established, the enforcing of this legislation was the peculiar privilege of the inquisitors, whose ceaseless vigilance and unlimited powers gave full assurance that it would be relentlessly carried into effect. ..." [THE INQUISITION OF THE MIDDLE AGES; BOOK 1 - ORIGIN AND ORGANIZATION OF THE INQUISITION; CHAPTER VII.; 6; SECULAR LEGISLATION OF FREDERIC II; Henry Charles Lea. V.1 Chapter VII; pp 305-368; pp 320-324 quoted from History Of the Popes Online; Section - Inquisition Of the Middle Ages; see also: "A history of the Inquisition of the Middle Ages"; Henry Charles Lea. V.1 Chapter V, "Persecution" pp 209-242; pp 221 for "Frederick" and "death by fire"]

The "Two Swords" of Rome:

The Roman Catholic Church also claims the doctrine of the "two swords" [spiritual and temporal] and that "she" wields the "temporal sword" in "her" hand [being but an extension of "her" authority], and that "she" is in masterful control and command of where it may and should swing:

"...We are informed by the texts of the gospels that in this Church and in its power are two swords; namely, the spiritual and the temporal. For when the Apostles say: "Behold, here are two swords" [Lk 22:38] that is to say, in the Church, since the Apostles were speaking, the Lord did not reply that there were too many, but sufficient. Certainly the one who denies that the temporal sword is in the power of Peter has not listened well to the word of the Lord commanding: "Put up thy sword into thy scabbard" [Mt 26:52]. Both, therefore, are in the power of the Church, that is to say, the spiritual and the material sword, but the former is to be administered for the Church but the latter by the Church; the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance of the priest. ..." [Roman Catholic Online Library, New Advent Online, Church Documents; Unam Sanctam; His Holiness Pope Boniface VIII; November 18, 1302]

"...Then follow some principles and conclusions concerning the spiritual and the secular power:

Under the control of the Church are two swords, that is two powers, the expression referring to the medieval theory of the two swords, the spiritual and the secular. This is substantiated by the customary reference to the swords of the Apostles at the arrest of Christ (Luke 22:38; Matthew 26:52).

Both swords are in the power of the Church; the spiritual is wielded in the Church by the hand of the clergy; the secular is to be employed for the Church by the hand of the civil authority, but under the direction of the spiritual power.

The one sword must be subordinate to the other; the earthly power must submit to the spiritual authority, as this has precedence of the secular on account of its greatness and sublimity; for the spiritual power has the right to establish and guide the secular power, and also to judge it when it does not act rightly. When, however, the earthly power goes astray, it is judged by the spiritual power; a lower spiritual power is judged by a higher, the highest spiritual power is judged by God.

This authority, although granted to man, and exercised by man, is not a human authority, but rather a Divine one, granted to Peter by Divine commission and confirmed in him and his successors. Consequently, whoever opposes this power ordained of God opposes the law of God and seems, like a Manichaean, to accept two principles.

"Now, therefore, we declare, say, determine and pronounce that for every human creature it is necessary for salvation to be subject to the authority of the Roman pontiff" (Porro subesse Romano Pontifici omni humanae creaturae declaramus, dicimus, definimus, et pronuntiamus omnino esse de necessitate salutis).

The Bull is universal in character. ... In the registers, on the margin of the text of the record, the last sentence is noted as its real definition: "Declaratio quod subesse Romano Pontifici est omni humanae

creaturae de necessitate salutis" (It is here stated that for salvation it is necessary that every human creature be subject to the authority of the Roman pontiff). ..." [Roman Catholic Online Encyclopedia, New Advent Online; section on Unam Sanctam]

"...Its chief concepts are as follows (Hergenröther-Kirsch, 4th ed., II, 593): (1) There is but one true Church, outside of which there is no salvation; but one body of Christ with one head and not two. (2) That head is Christ and His representative, the Roman pope; whoever refuses the pastoral care of Peter belongs not to the flock of Christ. (3) There are two swords (i.e., powers), the spiritual and the temporal; the first borne by the Church, the second for the Church; the first by the hand of the priest, the second by that of the king, but under the direction of the priest (ad nutum et patientiam sacerdotis). (4) Since there must be a coordination of members from the lowest to the highest, it follows that the spiritual power is above the temporal and has the right to instruct (or establish--instituere) the latter regarding its highest end and to judge it when it does evil; whoever resists the highest power ordained of God resists God Himself. (5) It is necessary for salvation that all men should be subject to the Roman Pontiff--"Porro subesse Romano Pontifici omni humanae creaturæ declaramus, dicimus, definimus et pronunciamus omnino esse de necessitate salutis". ..." [Roman Catholic Online Encyclopedia, New Advent Online; Pope Boniface VIII; (BENEDETTO GAETANO)]

Also seen in "Contra Faustum" [Augustine]; Point 77, Two Swords... "... And we find in the passage that we have quoted from the Gospel, that the words spoken by the Lord were carried into effect by His disciples. For, besides going at first without scrip or purse, and yet lacking nothing, as from the Lord's question and their answer it is plain they did, now that He speaks of buying a sword, they say, "Lo, here are two swords;" and He replied, "It is enough." Hence we find Peter with a weapon when he cut off the assailant's ear, on which occasion his spontaneous boldness was checked, because, although he had been told to take a sword, he had not been told to use it. Doubtless, it was mysterious that the Lord should require them to carry weapons, and forbid the use of them. But it was His part to give the suitable precepts, and it was their part to obey without reserve. ..." [Roman Catholic Online Fathers of the Church, New Advent Online; Contra Faustum (Augustine); Book XXII]

The Roman Catholic Church openly says that "she" may use deadly force:

"... The Catholic Church is a respecter of conscience and of liberty... she believes and professes that "faith is a work of persuasion, not of force, fides suadenda est, non imponenda." She has, and she loudly proclaims that she has, a "horror of blood". Nevertheless when confronted by heresy she does not content herself with persuasion; arguments of an intellectual and moral order appear to her insufficient and she has recourse to force, to corporal punishment, to torture. She creates [p. 182 → p. 183] tribunals like those of the Inquisition, she calls the laws of State to her aid, if necessary she encourages a crusade, or a religious war and all her "horror of blood" practically culminates into urging the secular power to shed it, which proceeding is almost more odious - for it is less frank - than shedding it herself. Especially did she act thus in the sixteenth century with regard to Protestants. Not content to reform morally, to preach by example, to convert people by eloquent and holy missionaries, she lit in Italy, in the Low Countries, and above all in Spain the funeral piles of the Inquisition. In France under Francis I. And Henry II., in England under Mary Tudor, she tortured the heretics, whilst both in France and Germany during the second half of the sixteenth and the first half of the seventeenth century is she did not actually begin, at anyrate she encouraged and actively sided the religious wars. No one will deny that we have here a great scandal to our contemporaries excepting to a certain class still having few adherents which theoretically - but theory often gives way before facts - affects a certain taste for violence and bloodshed." [The Renaissance and Protestantism; Lectures given at the Catholic Institute of Paris January to March 1904; By Alfred Baudrillart; Rector of the Catholic Institute of Paris; With a prefatory letter from H. E. Cardinal Perraud of the French Academy; Authorised Translation By Mrs. Philip Gibbs; Chapter VII [7]; On the use of force by the Catholic Church against Protestants - The Inquisition in Italy and in Spain - Religious wars - Protestant intolerance.][The International Catholic Library - Edited by Rev. J. Wilhelm, D.D., Ph.D. Joint Author of the Manual of Catholic Theology]

IV [4] . The Catholic Church. The Renaissance. Protestantism. By Alfred Baudrillart, Rector of the Catholic Institute of Paris. Translated by Mrs Philip Gibbs. Price 7s. 6d.

London; Kegan Paul, Trench, Trubner & Co. Ltd. Dryden House, Gerrard Street, W. 1907

Nihil Obstat
J. Wilhelm, S.T.D.
Censor deputatus

Imprimi potest
[Maltese Cross] Gulielmus
Episcopus Arindelensis
Vicarius Generalis

Westmonasterii
die 11 Martii 1907; Archive Catholic Church]

"... That the Church of Rome has shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The

memorials, indeed, of many of her persecutions are now so scanty, that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realise their sufferings. Llorente, who had free access to the archives of the Spanish Inquisition, assures us that by that tribunal alone more than 31,000 persons were burnt, and more than 290,000 condemned to punishments less severe than death. [1.] ..." [History of the Rise and Influence of the spirit of Rationalism in Europe Vol . II [2]; By W.E.H. Lecky, M.A. Revised Edition. In Two Volumes. New York and London; D. Appleton and Company 1919. pp 40; [1.] Llorente, Hist. De l'Inquisition, tom. iv. [4] pp 271,272. "...Llorente having been himself at one time secretary in the Inquisition, and having during the occupation by the French had access to all the secret papers of the tribunal, will always be the highest authority. ..."]

This is why the Roman Catholic Church has "**Military Orders**", such as the "**Knights of Columbus**", and "**Knights of Malta**" [**Hospitallers**] [a Knight is under special oaths to the Pope and to their Superior Generals], and the Jesuit Order [Society of Jesus [founder, Ignatius Loyola], whose head is the Jesuit Superior General, known as the "Black Pope" [not because of skin color]], and other special orders such as Opus Dei [political arm], etc. [See Chilvaric Orders Online]

Is this old news, old ways, or is it rather still current standing Roman Catholic Canon Law? - It is current Roman Catholic Canon Law.

Roman Catholic Canon Law to come [please read slowly, carefully, prayerfully, for this is no laughing matter]:

ROMAN CATHOLIC CANON LAW [CURRENT]:

" ... Can. 4 Acquired rights and privileges granted to physical or juridic persons up to this time by the Apostolic See remain intact if they are in use and have not been revoked, unless the canons of this Code expressly revoke them. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS**]

" ... Can. 6 §1. When this Code takes force, the following are abrogated:

1/ the Code of Canon Law promulgated in 1917;

2/ other universal or particular laws contrary to the prescripts of this Code unless other provision is expressly made for particular laws;

3/ any universal or particular penal laws whatsoever issued by the Apostolic See unless they are contained in this Code;

4/ other universal disciplinary laws regarding matter which this Code completely reorders.

§2. Insofar as they repeat former law, the canons of this Code must be assessed also in accord with canonical tradition. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS**]

" ... Can. 9 Laws regard the future, not the past, unless they expressly provide for the past. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE I. ECCLESIASTICAL LAWS (Cann. 7 - 22)**]

This Canon allows for those Laws which it does not expressly forbid [Canon 4] to remain in full effect, already being decreed which are in use and nor revoked [the punishment for a heretic not revoked].

" ... Can. 12 §1. Universal laws bind everywhere all those for whom they were issued. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE I. ECCLESIASTICAL LAWS (Cann. 7 - 22)**]

This Canon allows those laws which are meant to be universal to still be universal in effect for all whom they were issued. Some have already been seen.

" ... Can. 16 §1. The legislator authentically interprets laws as does the one to whom the same legislator has entrusted the power of authentically interpreting.

§2. An authentic interpretation put forth in the form of law has the same force as the law itself and must be promulgated. If it only declares the words of the law which are certain in themselves, it is retroactive; if it restricts or extends the law, or if it explains a doubtful law, it is not retroactive. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE I. ECCLESIASTICAL LAWS (Cann. 7 - 22)**]

This Canon declares that the "**Legislator**" [read "**Pope**"] is the authentic interpreter of the Canon Laws and to whomsoever they decide to entrust with such authority. They give the "**authentic interpretation**" of any Canon Laws and those laws which are given an "authentic interpretation" are the same as law.

" ... Can. 27 Custom is the best interpreter of laws. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE II. CUSTOM (Cann. 23 - 28)**]

This Canon is probably one of the most dangerous, as it clearly indicates that the past "**custom**" [that which had been done previously in the past, used as examples, precedence, which has been witnessed] is the "**best interpreter**" of current Canon Law, and therefore pre-defines its subtle terminology and terms. So while the current Canon may not use

words like "burn", "stake", "death", etc., this is because the past laws already allows for those definitions along with specific torture and death to heretics, and simply uses other language [ie. "**just penalty**", "**The phrase "a just penalty" means that a penalty (e.g., restitution, interdict, excommunication) can be tailored to fit the crime.**" **[Canon Law Online]** or "...**this phrase allows great flexibility in responding to a particular situation.**" **[Canon Law Online]** to express those uses. The Roman Catholic Canon Law is overwhelming given in 'lawyer speak', being most careful and circumspect to avoid openly using, what would be to most, 'offensive' terms.

" ... **Can. 129 §1. Those who have received sacred orders are qualified, according to the norm of the prescripts of the law, for the power of governance, which exists in the Church by divine institution and is also called the power of jurisdiction.** ..." **[Roman Catholic Canon Law, Vatican.va; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE VIII. THE POWER OF GOVERNANCE (Cann. 129 - 144)]**

" ... **Can. 135 §1. The power of governance is distinguished as legislative, executive, and judicial.** ..." **[Roman Catholic Canon Law, Vatican.va; BOOK I. GENERAL NORMS LIBER I. DE NORMIS GENERALIBUS; TITLE VIII. THE POWER OF GOVERNANCE (Cann. 129 - 144)]**

" ... **Can. 391 §1. It is for the diocesan bishop to govern the particular church entrusted to him with legislative, executive, and judicial power according to the norm of law.**

§2. The bishop exercises legislative power himself. He exercises executive power either personally or through vicars general or episcopal vicars according to the norm of law. He exercises judicial power either personally or through the judicial vicar and judges according to the norm of law. ..." **[Roman Catholic Canon Law, Vatican.va; BOOK II. THE PEOPLE OF GOD LIBER II. DE POPULO DEI; PART II. THE HIERARCHICAL CONSTITUTION OF THE CHURCH; SECTION II. PARTICULAR CHURCHES AND THEIR GROUPINGS; TITLE I. PARTICULAR CHURCHES AND THE AUTHORITY ESTABLISHED IN THEM (Cann. 368 - 430); CHAPTER II. BISHOPS; Art. 2. DIOCESAN BISHOPS]**

These Canons clearly define that those who receive "**sacred orders**" are "**qualified**" for the "**power of governance**", also called the "**power of jurisdiction**", which being in the "**Church**" [Roman Catholic Church] by "**Divine Institution**" [supposedly ordained of GOD ALMIGHTY, and subsequently we are provided with their "proof-texts" from Scripture of such] and states that such "**power**" is "**legislative**" [makes the Laws], "**executive**" [executes/carries out those Laws and their sentences] and "**judicial**" [judging and judgment in the matters of those Laws]. This gives unlimited reign to whomever is in the seat of the pope, for the dogma is declared that the whole world [whether spiritual, being first, or secular, being second or subservient to the spiritual] ought to obey that position in whatsoever is lawfully [the Roman Catholic Church's law] decreed, and that none may go against such that are decreed without incurring whatever penalties exist or are promulgated for so doing.

" ... **Can. 1371 The following are to be punished with a just penalty:**

1/ in addition to the case mentioned in ⇒ can. 1364, §1, a person who teaches a doctrine condemned by the Roman Pontiff or an ecumenical council or who obstinately rejects the doctrine mentioned in ⇒ can. 750, §2 or in ⇒ can. 752 and who does not retract after having been admonished by the Apostolic See or an ordinary;

2/ a person who otherwise does not obey a legitimate precept or prohibition of the Apostolic See, an ordinary, or a superior and who persists in disobedience after a warning. ..." **[Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE II DELICTS AGAINST ECCLESIASTICAL AUTHORITIES AND THE FREEDOM OF THE CHURCH (Cann. 1370 - 1377)]**

" ... **Can. 1373 A person who publicly incites among subjects animosities or hatred against the Apostolic See or an ordinary because of some act of power or ecclesiastical ministry or provokes subjects to disobey them is to be punished by an interdict or other just penalties.** ..." **[Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE II DELICTS AGAINST ECCLESIASTICAL AUTHORITIES AND THE FREEDOM OF THE CHURCH (Cann. 1370 - 1377)]**

" ... **Can. 1374 A person who joins an association which plots against the Church is to be punished with a just penalty; however, a person who promotes or directs an association of this kind is to be punished with an interdict.** ..." **[Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE II DELICTS AGAINST ECCLESIASTICAL AUTHORITIES AND THE FREEDOM OF THE CHURCH (Cann. 1370 - 1377)]**

This Canon is supposed to be for FreeMasonry, but in reality can be used in whatever manner the "authentic" interpretation is. For a "**Heretic**" can readily be assessed as to be one who is to "**plot against the Church**".

" ... **Can. 1393 A person who violates obligations imposed by a penalty can be punished with a just penalty.** ..." **[Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE V. DELICTS AGAINST SPECIAL OBLIGATIONS (Cann. 1392 - 1396)]**

Thus this Canon [1393] can then be used to give increasingly and exponential "**just penalties**" for anyone who continuously "**violates**" the "**obligations**" from the previous "**penalty**" or "**just penalty**" [single or multiple] handed

down from the "**judicial**" authority. This means that a person who is found to be of "**obstinate ill will**" [such as an unrepentant "**heretic**" can ultimately be handed over to be [even after "**censure**", "**excommunication**", or etc] destroyed by the state at the express direction and command of the Church [Roman Catholic Church].

" ... **Can. 601** The evangelical counsel of obedience, undertaken in a spirit of faith and love in the following of Christ obedient unto death, requires the submission of the will to legitimate superiors, who stand in the place of God, when they command according to the proper constitutions. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK II. THE PEOPLE OF GOD LIBER II. DE POPULO DEI; PART III. INSTITUTES OF CONSECRATED LIFE AND SOCIETIES OF APOSTOLIC LIFE; SECTION I: INSTITUTES OF CONSECRATED LIFE; TITLE I: NORMS COMMON TO ALL INSTITUTES OF CONSECRATED LIFE (Cann. 573 - 606)**]

The Roman Catholic Canon Law on Heresy (let us apply it to what we have already learned. Look for "**faith and morals**" [remember what has been said of this previously from the beginning?], "**sacred magisterium**", "**gravity**", "**doctrines...contrary**", "**proposed definitively**", "**rejects**", "**opposed**", "**heresy is...**", "**just penalty**", "**scandals**"):

" ... **Can. 750 §1.** A person must believe with divine and Catholic faith all those things contained in the word of God, written or handed on, that is, in the one deposit of faith entrusted to the Church, and at the same time proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium which is manifested by the common adherence of the Christian faithful under the leadership of the sacred magisterium; therefore all are bound to avoid any doctrines whatsoever contrary to them.

§2. Each and every thing which is proposed definitively by the magisterium of the Church concerning the doctrine of faith and morals, that is, each and every thing which is required to safeguard reverently and to expound faithfully the same deposit of faith, is also to be firmly embraced and retained; therefore, one who rejects those propositions which are to be held definitively is opposed to the doctrine of the Catholic Church. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI**] [see also: "Ad Tuendam Fidem", for further clarification on Can. 750.; "... The new text of Canon 750 reads in pertinent part: "Each and every thing definitively proposed by the magisterium of the Church regarding faith and morals ... must also be firmly accepted and held; one who denies [such] propositions...opposes the doctrine of the Catholic Church." Gone now, of course, is any argument that only matters recognized as "divinely revealed" can be the subject of the Church's coercive power. At the same time Canon 750 was modified, Canon 1371 was amended to state that anyone who violates Canon 750, as amended obviously, can now be punished by a "just penalty". Once more, the concerns of Canon 18 that ecclesiastical penal law not be read more expansively than the text of the law will reasonably admit have been satisfied, for Canon 1371 now makes express use of Canon 750. ..." [Canon Law Online] or "... in the end, penalties (especially flexible sanctions such as Canon 1369's "just penalty") were placed in the Code by the Legislator to help bishops defend important ecclesiastical values ..." [Canon Law Online]] or "... In using the phrase "a just penalty", the Legislator made available the entire range of ecclesiastical sanctions, whether censures (namely, excommunication, interdict, or [clerical] suspension) or expiatory penalties, including deprivation of office (1983 CIC 1336) ..." [Canon Law Online]

" ... **Can. 751** Heresy is the obstinate denial or obstinate doubt after the reception of baptism of some truth which is to be believed by divine and Catholic faith; apostasy is the total repudiation of the Christian faith; schism is the refusal of submission to the Supreme Pontiff or of communion with the members of the Church subject to him. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI**]

ROMAN CATHOLIC CANON LAW TO CONTINUE...

ROMAN CATHOLIC CANON LAW CONTINUED [HERESY]:

" ... **Can. 1364 §1.** Without prejudice to the prescript of ⇒ can. 194, §1, n. 2, an apostate from the faith, a heretic, or a schismatic incurs a latae sententiae excommunication; in addition, a cleric can be punished with the penalties mentioned in ⇒ can. 1336, §1, nn. 1, 2, and 3. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE I. DELICTS AGAINST RELIGION AND THE UNITY OF THE CHURCH (Cann. 1364 - 1369)**]

" ... **Can. 1369** A person who in a public show or speech, in published writing, or in other uses of the instruments of social communication utters blasphemy, gravely injures good morals, expresses insults, or excites hatred or contempt against religion or the Church is to be punished with a just penalty. ..." [Roman Catholic Canon Law, Vatican.va; **BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE I. DELICTS AGAINST RELIGION AND THE UNITY OF THE CHURCH (Cann. 1364 - 1369)**]

What are these "**other uses of the instruments of social communication**" that if/should a person uses while having or promoting "**contempt against ... the Church is to be punished with a just penalty**" [**Church**, being only the Roman Catholic Church]? It can be broadly defined as anything that it is needed to be included in the definition, such as the Internet [general], texting, email, phone calls, voice-over-network, chat-rooms, blogs, webpages, posters, newspapers, magazines, mail, personal letter, billboard, advertisement [in whatever form, message on a sky plane, on a blimp, etc.], television [commercial, news, programs, etc.], radio [including any song, music, music sheet, poem, etc.], hands/fingers

[sign language], satellite, lasers [light emissions/waves], drum, smoke signal, diggeri-doo, two tin cans and a string, red-light-green-light [well maybe not that one, unless Canon...oh nevermind...ok after reading this much Canon Law, a little tiny bit of funny is allowed...back to serious face...], etc. It includes anything and everything it is ever needed to be [even including your brain, for it is an "**instrument of social communication**", therefore even your very 'thoughts' toward the "Church" are provided for in this particular Canon - thought police indeed].

" ... **TITLE VII.**
GENERAL NORM (Can. 1399)

Can. 1399 In addition to the cases established here or in other laws, the external violation of a divine or canonical law can be punished by a just penalty only when the special gravity of the violation demands punishment and there is an urgent need to prevent or repair scandals. ... [Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART II. PENALTIES FOR INDIVIDUAL DELICTS; TITLE VII. GENERAL NORM (Can. 1399)]

" ... **Can. 1326 §1. A judge can punish the following more gravely than the law or precept has established:**

1/ a person who after a condemnation or after the declaration of a penalty continues so to offend that from the circumstances the obstinate ill will of the person can prudently be inferred;

2/ a person who has been established in some dignity or who has abused a position of authority or office in order to commit the delict;

3/ an accused person who, when a penalty has been established against a delict based on negligence, foresaw the event and nonetheless omitted precautions to avoid it, which any diligent person would have employed.

§2. If the penalty established in the cases mentioned in §1 is latae sententiae, another penalty or a penance can be added. ... [Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE III. THE SUBJECT LIABLE TO PENAL SANCTIONS (Cann. 1321 - 1330)]

Therefore this **Canon [1326]** allows for graver and more severe penalties "than the law or precept has established" on those [heretics of "**obstinate ill will**" [immediately "**latae sententiae**"; instantly in effect], etc] who repeatedly refuse the Roman Catholic Churches "**authority**", doctrines, teachings, decisions, rites and judgments, etc. Escalation and continued refusal leads to punishment and ultimately the death penalty [handed over to the state for execution of sentence by the judgment of Rome and to be carried out under its express direction, for the "**state**" is to be subject to "**her**"], as it has in the past.

" ... **Can. 747 ... §2. It belongs to the Church always and everywhere to announce moral principles, even about the social order, and to render judgment concerning any human affairs insofar as the fundamental rights of the human person or the salvation of souls requires it. ...** [Roman Catholic Canon Law, Vatican.va; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI]

Notice that last part again, "...or salvation of the soul requires it." [Roman Catholic Theology misunderstands the Biblical teaching of the "**soul**"; see **Genesis 2:7** and numerous other texts to begin with a correct Biblical understanding, for mankind does not 'have' a 'soul'; mankind, made of dust of the ground and breath of God, is "**a living soul**". And so misunderstanding this allows them to rationalize the death sentence for various ecclesiastical means to "**save**" what they define as a "**soul**".]

" ... **Can. 1654 §1. Unless the text of the sentence leaves it to the judgment of the executor, the executor must execute the sentence according to the obvious sense of the words. ...** [Roman Catholic Canon Law, Vatican.va; BOOK VII PROCESSES; PART II. THE CONTENTIOUS TRIAL; SECTION I. THE ORDINARY CONTENTIOUS TRIAL; TITLE XI. THE EXECUTION OF THE SENTENCE (Cann. 1650 - 1655)]

" ... **9. As an external, visible and independent society, the Church cannot renounce penal law. However, penalties are generally to be ferendae sententiae and are to be inflicted and remitted only in the external forum. Latae sententiae penalties are to be reduced to a few cases and are to be inflicted only for the most serious offenses. ...** [Roman Catholic Canon Law, Vatican.va; Latin INTRODUCTION to Canon Law]

Obstinate Heresy is such an offense.

" ... **Can. 1401 By proper and exclusive right the Church adjudicates:**

1/ cases which regard spiritual matters or those connected to spiritual matters;

2/ the violation of ecclesiastical laws and all those matters in which there is a question of sin, in what pertains to the determination of culpability and the imposition of ecclesiastical penalties. ... [Roman Catholic Canon Law, Vatican.va; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403)]

This Canon can therefore be used to set up a tribunal and judge anything of "**faith and morals**" [as defined by the Roman Catholic Church [pontificate or council]] and anything "**she**" deems a "**spiritual**" matter and those things which are

"connected" to such, especially including those **"matters in which there is a question of sin"** [**"sin"** being defined under the very **"faith and morals"** of the Roman Catholic Church]. Therefore, this Canon, combined with others, reveals that if the Roman Catholic Church says that it is **"sin"** to eat meat on Lenten Fridays, then **"she"** is the judge in and over the matter and can punish at will.

" ... **Can. 1311 The Church has the innate and proper right to coerce offending members of the Christian faithful with penal sanctions. ...**" [Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE II. PENAL LAW AND PENAL PRECEPT (Cann. 1313 - 1320)]

" ... **Can. 1312 §1. The following are penal sanctions in the Church:**

1/ medicinal penalties, or censures, which are listed in ⇒ can. 1331-1333;

2/ expiatory penalties mentioned in ⇒ can. 1336.

§2. The law can establish other expiatory penalties which deprive a member of the Christian faithful of some spiritual or temporal good and which are consistent with the supernatural purpose of the Church.

§3. Penal remedies and penances are also used; the former especially to prevent delicts, the latter to substitute for or to increase a penalty. ..." [Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE I THE PUNISHMENT OF DELICTS IN GENERAL (Cann. 1311 - 1312)]

" ... **Can. 1314** Generally, a penalty is ferendae sententiae, so that it does not bind the guilty party until after it has been imposed; if the law or precept expressly establishes it, however, **a penalty is lateae sententiae, so that it is incurred ipso facto when the delict is committed. ...**" [Roman Catholic Canon Law, Vatican.va; BOOK VI. SANCTIONS IN THE CHURCH LIBER VI. DE SANCTIONIBUS IN ECCLESIA; PART I. DELICTS AND PENALTIES IN GENERAL; TITLE II. PENAL LAW AND PENAL PRECEPT (Cann. 1313 - 1320)]

Who then can Judge in such matters of "faith and morals"?

ROMAN CATHOLIC CANON LAW TO CONTINUE...

ROMAN CATHOLIC CANON LAW CONTINUED...

Who then is the Highest authority on earth according to Roman Catholic Church doctrine, deciding not only **"faith and morals"**, but also determines all things by **"law"** and **"divine institution"**:

" ... **Can. 1404 The First See is judged by no one. ...**" [Roman Catholic Canon Law, Vatican.va; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403); TITLE I. THE COMPETENT FORUM (Cann. 1404 - 1416)]

" ... **Can. 1406 §1. If the prescript of ⇒ can. 1404 is violated, the acts and decisions are considered as not to have been placed.**

§2. In the cases mentioned in ⇒ can. 1405, the incompetence of other judges is absolute. ..." [Roman Catholic Canon Law, Vatican.va; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403); TITLE I. THE COMPETENT FORUM (Cann. 1404 - 1416)]

" ... **Can. 1405 §1. It is solely the right of the Roman Pontiff himself to judge in the cases mentioned in ⇒ can. 1401:**

1/ those who hold the highest civil office of a state;

2/ cardinals;

3/ legates of the Apostolic See and, in penal cases, bishops;

4/ other cases which he has called to his own judgment.

§2. A judge cannot review an act or instrument confirmed specifically (in forma specifica) by the Roman Pontiff without his prior mandate.

§3. Judgment of the following is reserved to the Roman Rota:

1/ bishops in contentious matters, without prejudice to the prescript of ⇒ can. 1419, §2;

2/ an abbot primate or abbot superior of a monastic congregation and a supreme moderator of religious institutes of pontifical right;

3/ dioceses or other physical or juridic ecclesiastical persons which do not have a superior below the Roman Pontiff. ..." [Roman Catholic Canon Law, Vatican.va; BOOK VII PROCESSES; Part I. TRIALS IN GENERAL (Cann. 1400 - 1403); TITLE I. THE COMPETENT FORUM (Cann. 1404 - 1416)]

" ... Can. 749 §1. By virtue of his office, the Supreme Pontiff possesses infallibility in teaching when as the supreme pastor and teacher of all the Christian faithful, who strengthens his brothers and sisters in the faith, he proclaims by definitive act that a doctrine of faith or morals is to be held.

\$2. The college of bishops also possesses infallibility in teaching when the bishops gathered together in an ecumenical council exercise the magisterium as teachers and judges of faith and morals who declare for the universal Church that a doctrine of faith or morals is to be held definitively; or when dispersed throughout the world but preserving the bond of communion among themselves and with the successor of Peter and teaching authentically together with the Roman Pontiff matters of faith or morals, they agree that a particular proposition is to be held definitively.

\$3. No doctrine is understood as defined infallibly unless this is manifestly evident. ..." [Roman Catholic Canon Law, Vatican.va; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI]

" ... Can. 752 Although not an assent of faith, a religious submission of the intellect and will must be given to a doctrine which the Supreme Pontiff or the college of bishops declares concerning faith or morals when they exercise the authentic magisterium, even if they do not intend to proclaim it by definitive act; therefore, the Christian faithful are to take care to avoid those things which do not agree with it. ..." [Roman Catholic Canon Law, Vatican.va; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI]

" ... Can. 754 All the Christian faithful are obliged to observe the constitutions and decrees which the legitimate authority of the Church issues in order to propose doctrine and to proscribe erroneous opinions, particularly those which the Roman Pontiff or the college of bishops puts forth. ..." [Roman Catholic Canon Law, Vatican.va; BOOK III. THE TEACHING FUNCTION OF THE CHURCH LIBER III. DE ECCLESIAE MUNERE DOCENDI]

ROMAN CATHOLIC CANON LAW ENDED

Roman Catholic Encyclopedia on Roman Catholic Canon Law on Capital Punishment [Death Penalty]:

" ... Canon law has always forbidden clerics to shed human blood and therefore capital punishment has always been the work of the officials of the State and not of the Church. Even in the case of heresy, of which so much is made by non-Catholic controversialists, the functions of ecclesiastics were restricted invariably to ascertaining the fact of heresy. The punishment, whether capital or other, was both prescribed and inflicted by civil government. The infliction of capital punishment is not contrary to the teaching of the Catholic Church, and the power of the State to visit upon culprits the penalty of death derives much authority from revelation and from the writings of theologians. The advisability of exercising that power is, of course, an affair to be determined upon other and various considerations. ..." [Roman Catholic Encyclopedia Online, New Advent Online: Capital Punishment]

The Roman Catholic Encyclopedia states very plainly that Roman Catholic Canon Law forbids "clerics" [a very specific term [see Canon 207 §1. and Canon 232 → 293], and allowing all other manner of mankind elsewhere to do so directly ["shed blood"] by/under "her" [even "clerics"] specific direction] from "shed[ding]" "blood" [this leaves quite a bit of wiggle room, for the "cleric" [though supposedly unable to directly "shed blood"] may direct the torture most intimately and personally through another to obtain any and all "information", "confession", "recantation", etc. from the subject [human being] present; and so thus they would directly avoid having to "shed blood" themselves; though they would still incur "irregularity" under Canon Law, but even still they could just simply be absolved of the "irregularity" by another "cleric" at hand]. It also allows even the "clerics" to perform all manner of other means of "torture" which does not "shed blood"; such as the various vindictive means applied in the "Spanish Inquisition" [ie., garrucha/strappado, toca/interrogatorio mejorado del agua ['waterboarding'], and potro/rack - [Wikipedia; Spanish Inquisition, Torture] and other Inquisitions [and other means, ie., 'burning the feet', 'hot irons', 'internal damage through blunt forces', 'blinding', 'breaking of bones', 'confiscation of all wealth/property', 'destruction of property' and 'animal life' [for the rules states the "clerics" could not "shed blood" of the "human"] or causing harm/distress of a another church member or family member, and other means most cruel and malevolent].

"She" claims to be able to do all these things zealously in "just war" against any and all dangerous and wily foes that have raised and fomented rebellion against "her". For "she" claims [as was seen in the first latin text quoted from Gratian's Decretals] that to destroy such excommunicated heretics is to not "murder" them, but is instead, as "she" claims, just destruction of rabid "beasts", those persons no longer regarded by "her" as being "innocent" human beings and no longer being worthy of the "right to life" in "her" eyes.

Roman Catholic Catechism [Just War]

[CCC] " ... 2309 The strict conditions for legitimate defense by military force require rigorous consideration. The gravity of such a decision makes it subject to rigorous conditions of moral legitimacy. At one and the same time:

- **the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;**
- **all other means of putting an end to it must have been shown to be impractical or ineffective;**
- **there must be serious prospects of success;**
- **the use of arms must not produce evils and disorders graver than the evil to be eliminated. the power of modern means of destruction weighs very heavily in evaluating this condition.**

These are the traditional elements enumerated in what is called the "just war" doctrine.
 The evaluation of these conditions for moral legitimacy belongs to the prudential judgment of those who have responsibility for the common good. ..." [Roman Catholic Online Catechism, Vatican.va; PART THREE: LIFE IN CHRIST; SECTION TWO THE TEN COMMANDMENTS; CHAPTER TWO YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF; Article 5 THE FIFTH COMMANDMENT; III. Safeguarding Peace]

Roman Catholic Catechism [Just War]

[CCC] "... 2298 In times past, cruel practices were commonly used by legitimate governments to maintain law and order, often without protest from the Pastors of the Church, who themselves adopted in their own tribunals the prescriptions of Roman law concerning torture. Regrettable as these facts are, the Church always taught the duty of clemency and mercy. She forbade clerics to shed blood. In recent times it has become evident that these cruel practices were neither necessary for public order, nor in conformity with the legitimate rights of the human person. On the contrary, these practices led to ones even more degrading. It is necessary to work for their abolition. We must pray for the victims and their tormentors. ..." [Roman Catholic Online Catechism, Vatican.va; PART THREE: LIFE IN CHRIST; SECTION TWO THE TEN COMMANDMENTS; CHAPTER TWO YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF; Article 5 THE FIFTH COMMANDMENT; III. Safeguarding Peace]

Remember, an obstinate "heretic" is not considered to be a person, but rather a dangerous person, a danger to unity and society, to church and to self, and so is classed a "beast" [having no human "right to life"], and therefore it is no sin or murder to render Capital Punishment upon them, rather it is defense of "common good", etc], Let it now be asked rhetorically, "**What power on earth boldly declares that it determines what a "legitimate government" is?**" It was also stated that, "... **She forbade clerics to shed blood.** ...", but this was seen for what it is, in that "**she**" hides behind words and definitions of "**her**" own making, for those very "**clerics**" were most intimate in the oversight and direction of who, how, why, when, where and in what manner to "**shed blood**" [the very mind behind the actions themselves] and of various means of torture which did not involve methods to "**shed blood**". It was stated that, "... **the Church always taught the duty of clemency and mercy.** ...", yet it was shown that both "**clemency**" and "**mercy**" were only for those who "**repented**"/"**recanted**" thoroughly [and even then, sometimes life in prison afterwards], and not for those [such as "**heretics**"] who remained in "**obstinate ill will**" toward "**her**", no longer being "**innocent**". "**She**" says in regards to the "**practices**" of "**torture**" that, "... **It is necessary to work for their abolition.** ...", and "**she**" has been seen as meaning this in such a way as most will not begin to understand until they begin to think in "**her**" mindset, terms and rules/laws of engagement, for "**she**" actually means that they are to be abolished only when the world is converted to "**her**" way of thinking and teaching. So, of course "**she**" looks forward to it, but such an ecumenical, or even realized unity with "**her**" is nothing to rejoice over. "**She**" then says very piously that, "... **We must pray for the victims and their tormentors.** ...", and not only does this actually promote one false doctrine not found in scripture [the open ended idea of being able to pray for the past dead/deceased], it promotes even others still, such as the erroneous, false and dangerous theology of "**purgatory**". Roman Catholic Canon Law is itself "**adopted**" and derived itself from Emperor Justinian's Roman Law Code, and we see this in the Roman Catholic Church's "**Tribunals**". [[..." **So the immortal "Corpus Juris Civilis" was produced, consisting of four parts: (a) Digestae seu Ponctae, (b) Institutiones, (c) Codex, (d) Authenticum seu Novellae (an excellent account of its composition is found in Bury's Gibbon, ed. Cit., IV 461-510. It would be difficult to exaggerate the importance of this "Corpus". It is the basis of all canon law (ecclesia vivit lege romana), and the basis of civil law in every civilized country.** ..." ; Roman Catholic Online Encyclopedia, New Advent Online; Justinian I]

Let us see if Church and State united is what the Roman Catholic position [and others, as we shall see] wants [requires]:

Pope Pius IX, the Syllabus of Errors [meaning it is in direct "error" to teach the following]:

THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX [not to be highlighted, as it would be redundant]

"... 20. The ecclesiastical power ought not to exercise its authority without the permission and assent of the civil government. -- Allocution "Meminit unusquisque," Sept. 30, 1861. ..."

"... 24. The Church has not the power of using force, nor has she any temporal power, direct or indirect. -- Apostolic Letter "Ad Apostolicae," Aug. 22, 1851. ..."

"... 27. The sacred ministers of the Church and the Roman pontiff are to be absolutely excluded from every charge and dominion over temporal affairs. -- Allocution "Maxima quidem," June 9, 1862. ..."

"... 54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church in deciding questions of jurisdiction. -- Damnatio "Multiplices inter," June 10, 1851. ..."

"... 55. The Church ought to be separated from the State, and the State from the Church. -- Allocution "Acerbissimum," Sept. 27, 1852. ..."

"... 75. The children of the Christian and Catholic Church are divided amongst themselves about the compatibility of the temporal with the spiritual power. -- "Ad Apostolicae," Aug. 22, 1851. ..."

"... 76. The abolition of the temporal power of which the Apostolic See is possessed would contribute in the greatest degree to the liberty and prosperity of the Church. -- Allocutions "Quibus quantisque," April 20, 1849, "Si semper antea," May 20, 1850. ..."

"... 77. In the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship. -- Allocution "Nemo vestrum," July 26, 1855. ..."

"... 78. Hence it has been wisely decided by law, in some Catholic countries, that persons coming to reside therein shall enjoy the public exercise of their own peculiar worship. -- Allocution "Acerbissimum," Sept. 27, 1852. ..." [THE SYLLABUS OF ERRORS CONDEMNED BY PIUS IX; Papal Encyclicals Online]

"Apostolicae Sedis Moderationi ...

... A Bull of Pius IX (1846-78) which regulates anew the system of censures and reservations in the Catholic church. It was issued 12 October, 1869, and is practically the present penal code of the Catholic Church. ...

... Pius IX, therefore, simplified them again for the three hundred years of accumulation, by the Bull "Apostolicae Sedis Moderationi". ...

... According to those introductory passages, the Bull "Apostolicae Sedis" left all canonical penalties and impediments (deposition, degradation, deprivation of benefice, irregularity, etc.) as they were before, except those with which it expressly deals. And it deals expressly with those penalties only, the direct purpose of which is the reformation rather than the punishment of the person on whom they are inflicted, namely, censures (excommunication, suspension, and interdict). Moreover, it deals only with a certain class of censures. For clearness it is well to observe that a censure may be so attached to the violation of a law that the law-breaker incurs the censure in the very act of breaking the law, and a censure, as decreed binds at once the conscience of the law-breaker without the process of a trial, or the formality of a judicial sentence. In other words, the law has already pronounced sentence the moment the person who breaks the law has completed the fact of consciously breaking it; for which reason, censures thus decreed are said to be decreed per modum latae sententiae ipsoe facto incurrandae, i.e. censures of sentence pronounced and incurred by the act of breaking the law. But, on the other hand, a censure may be so attached to the breaking of a law that the law-breaker does not incur the censure until, after a legal process, it is formally imposed by a judicial sentence, for which reason censures thus decreed are called ferendae sententiae, i.e. censures of sentence to be pronounced. Censures of this latter kind were left out by this Bull, and remain just as they were before, together with those penalties above referred to, the direct purpose of which is punishment. The Bull "Apostolicae Sedis Moderationi" deals, therefore, exclusively with censures latae sententiae. Now, how has it altered or abrogated them? It abrogated all except those expressly inserted in it. Those which are inserted in it, whether old ones revived or retained, or new ones enacted, bind throughout the Catholic Church, all customs of any kind to the contrary notwithstanding, because this Bull became the source of the binding power of all and each of them, even of such as might have gone into disuse anywhere or everywhere. The censures retained are inserted in the Bull in two ways: First it makes of list of a certain number of them; Second, it inserts in a general way all those which the Council of Trent either newly enacted, or adopted from older canons as to make them its own; not those, therefore, which the Council of Trent merely confirmed, or simply adopted from older canons. ...

... Finally, the Bull "Apostolicae Sedis" gives a list of twelve censures which are reserved in a special manner (speciali modo) to the Pope; so that to absolve from any of these, even a bishop requires a special delegation, in which these are specifically named. These twelve censures, except the one numbered X, were taken from the Bull "In Coena Domini" (so called because from 1364 to 1770 it was annually published at Rome, and since 1567 elsewhere on Holy Thursday ceased to be, except as an historical document. Of these eleven canonical offences, five refer to attacks on the foundation of the Church; that is, on its faith and constitution. Three refer to attacks on the power of the Church and on the free exercise of that power. The other three refer to attacks on the spiritual or temporal treasures of the Church. A few censures have been enacted since the Bull "Apostolicae Sedis" was published. These are usually mentioned and interpreted in the published commentaries on that Bull. The commentary by Avanzini and Pennacchi (Rome, 1883), the learned editors of the "Acta Sanctae Sedis", is the most complete. That issued (Prato, 1894) by the late Cardinal D'Annibale, however, if of all others to be recommended for conciseness and accuracy combined." [Roman Catholic Online Encyclopedia, New Advent Online; Apostolicae Sedis Moderationi]

The writings of the Roman Catholic Church are endlessly filled with these types of "defenses", "reasons" and "explanations" for what "she" claims to be able to righteously do [eliminate heretics] in "defense" of "faith and morals", in "defense" of "common good", in defense of the "innocent". Look for yourself, study the history so that it will not be forgotten, for it remains "her" doctrine. Many more official quotes and sources could be given as it is almost endless, and there are many books on the subject, and many commentaries on the Canon [ie, Fr Alexius M Lepicier; P. Marianus de Luca and many, many others] and Popes and Historians that have thoroughly written on the subject. Look for them, read them, read both sides.

"She" has indeed persecuted and worn out the Saints of the Most High God. "She" admits doing so "herself". ...

Let us also see if the Office of the Inquisition is still around...

"... Founded in 1542 by Pope Paul III with the Constitution "Licet ab initio," the Congregation for the Doctrine of the Faith was originally called the Sacred Congregation of the Universal Inquisition as its duty was to defend the Church from heresy. It is the oldest of the Curia's nine congregations."

"Pope St. Pius X in 1908 changed the name to the Sacred Congregation of the Holy Office. It received its current name in 1965 with Pope Paul VI. Today, according to Article 48 of the Apostolic Constitution on the Roman Curia, "Pastor Bonus", promulgated by the Holy Father John Paul II on June 28, 1988, «the duty proper to the Congregation for the Doctrine of the Faith is to promote and safeguard the doctrine on the faith and morals throughout the Catholic world: for this reason everything which in any way touches such matter falls within its competence.» ..." [Congregation for the Doctrine of the Faith, Vatican.va]

"...faith and morals..." and "...everything which in any way touches such matter falls within its [Congregation for the Doctrine of the Faith's] competence..."

What have we learned on "faith and morals"?

Cardinal Joseph Aloisius Ratzinger himself was the Head of this office of the "Congregation for the Doctrine of the Faith", when later He eventually became pope Benedict XVI.

"In 1981, he settled in Rome when he became Prefect of the Congregation for the Doctrine of the Faith, one of the most important offices of the Roman Curia. At the time of his election as Pope, he was also Dean of the College of Cardinals, and as such the primus inter pares among the cardinals." [Benedict XVI; Wikipedia]

He may not be as charismatic as pope John Paul II [Karol Józef Wojtyła], but he is more of a theologian than his predecessor.

This is a Serious Look at Heresy and its penalties according to the Roman Catholic Church, if you want more, look for yourself, for no one has to take my word for it. What has been given is True, Factual and sourced. "She" will not change her mind on this... **[Revelation 2:21]** and the Second Beast of Revelation is going to follow suit...

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." **Revelation 13:11** and from this Kingdom that Arose, an "image" of the First Beast will be made, a Union of Church and State and there will be a death decree again... [and the 4th Commandment, the 7th Day Sabbath of the LORD thy GOD will be at the Heart of it, and those who refuse to surrender it will be decreed against...]

2265 Legitimate defense can be not only a right but a grave duty for one who is responsible for the lives of others. The **defense of the common good requires that an unjust aggressor be rendered unable to cause harm**. For this reason, **those who legitimately hold authority also have the right to use arms to repel aggressors against the civil community entrusted to their responsibility.**

Roman Catholicism sees obstinate heresy as a direct assault upon itself and the 'common good' as defined by the 'pope', whose will stands for reason, and right conscience.

Thus, eliminate the few holdouts to protect the empire. Sounds familiar, no?

Joh_11:50 Nor consider that it is expedient for us, that **one man should die for the people, and that the whole nation perish not.**

What was that about 'common good' utilyan and 'Legitimate defense'? The pharisees needed to protect themselves (Lies) from the onslaught of Jesus (Truth).

Even a Canonist agrees with me:

"... Catechism number 2266 (1997) went from two sections to one. Importantly, specific reference to the death penalty within the doctrinal statement cited above was removed. That statement was changed to read: **"Legitimate public authority has the right and the duty to inflict punishment proportionate to the gravity of the offense." This new statement does not prohibit the use of the death penalty**, but emphasized the need to consider proportionate punishment. It remained a doctrinal statement, but expressed differently. ...

... Keeping in mind that the Catechism is a systematic summary of teaching, we must view the change within the context of nos. 2263-2266, his 2017 private audience, and perennial teachings on conscience and the dignity of man. When we do this, **we understand that the death penalty is "inadmissible" as a punishment when a deadly criminal can be kept safely locked up without fear of break-out; when there is hope for redemption** as in the case of Cain; when a despot uses the punishment unjustly; when society has the means to rehabilitate and the person is willing to be rehabilitated; when there are less extreme means to legitimately defend others. **In other words, he changed words without changing doctrine or discipline.** ..." - <https://cuf.org/wp-content/uploads/2019/01/18-09-24-Capital-Punishment-Catechism-Statement.pdf>

Read another here - [Okay, what about Catholics and the death penalty?](#)